The Congregational Quarterly

EDITORIAL

For it must needs be that offences come . . . . said our Lord, warning His hearers that from this world's turbulence there was no escape to be looked for; there would be occasions indeed when His friends would find themselves at the heart of it. To demand only to be left in peace can claim no authority from Him. On the other hand the exasperated anger to which it is so easy to yield when our pride is hurt and our interests threatened is as sinful as it can be dangerous. Our only sure guide is our sense of righteousness, derived from many sources, always imperfect, and always to be checked and tested by Him whose sword was the Spirit.

So we have no easy wisdom to bring to bear upon the urgent problems that have suddenly beset us. We expect our statesmen to keep us out of war, but we expect them no less to maintain the conditions which enable us to live in the way we choose and at the standard we have already attained, to say nothing of the standard to which we aspire.

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Many people seem to assume that the conditions for a free, democratic and progressive civilization are somehow natural to us or have become so established that they may be taken for granted. But even the imperfect state we now know is an immense spiritual and technical achievement, which as yet covers only parts of the world in varying degrees. To maintain what we have and, still more, to extend it call for qualities of the spirit as great as those from which has come what has come. We do not resolve our difficulties by running away from them or, in present circumstances, by accepting the dictation of angry and irresponsible bullies.

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The Suez canal crisis came suddenly. The decision to nationalize " the former company " was the reply of Colonel Nasser to the refusal of the United States, and this country in a lesser degree, to finance the projected new dam at Aswan to which Nasser had pledged himself. The manner and timing of the refusal was undoubtedly bad, but it is sometimes forgotten that there were sound technical objections to the scheme, some of which were stated in debate in the House of Commons. In addition, the present Egyptian government

with its expensive purchases of arms from Czechoslovakia and other ambitious projects was already exceeding the economic capacity of the country. The western Powers were clearly within their rights in declining to find the money for the new dam. No less clearly was Nasser wrong in taking over the canal in the manner he did, as compensation for what he had hoped to get, even though it was said on his behalf that he was exercising Egyptian sovereignty over Egyptian territory. It was this claim that made it impossible for Britain and France to take the matter to the United Nations. The Achilles' heel of every international authority has been, and is, the difficulty of deciding that a cause which is claimed to be within the sovereign rights of a nation is in fact subject to the jurisdiction of the international authority. Moreover the United Nations had been unable to give effect to its decision five years ago that Egypt had no right to deny the use of the canal to Israel.

The British government was right to prefer a conference of the twenty-two nations who used the canal or were clearly dependent upon it, and its general attitude was vindicated by support of eighteen of them, with Russia for its own mischievous reasons opposing, and India, supported by Ceylon and Indonesia, suggesting an alternative—useless because it conceded to Nasser his claim to control the canal.

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The attitude of India was the great disappointment of the conference. Pandit Nehru finds strange virtues in his version of neutrality about everything in the world outside India. Neutrality at present suits the interests of India in her race with China for the leadership of Asia, but it does not provide the high ground from which to adjudicate on issues vital to the rest of the world. For it is vital that the Suez canal should be open to the world's shipping. The chief maritime nations of the world are beyond compromise on this point. To talk as if Egyptian sovereignty over a strip of barren desert gives her the right to a stranglehold on the world's commerce is to talk unrealistic nonsense. There cannot be even the certainty of the necessary degree of technical efficiency under Egyptian control. On these points the insistence of the British government was necessary and right, in spite of the protests of the lunatic fringe in this country and elsewhere, whose general attitude seems to be, " See what the British government is doing now, and tell them they mustn't."

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Not less important than the practical freedom of the canal is the need for some basis of confidence in the relationships

between nations, and especially at this time in the relationships between the western nations and the new nations of the Middle East. If we are dependent on them for our supplies of oil, no less are they dependent on our use of it. Left to themselves they can neither get it nor use it. The whole complicated apparatus for the international exchange of raw materials and commodities throughout the world is dependent upon a high degree of confidence not only in international treaties but also in international commercial agreements. Nasser has done so much to undermine this confidence that it is doubtful whether it will be possible to continue to deal with him. All the consequences of his recent actions are not yet clear. The methods of the Communist powers in dealing with the smaller countries who serve their interests are anathema to us, but some basis of common understanding about basic principles must be found. The long term answer to our uncertainties is perhaps the development of atomic energy, but for long enough we shall be dependent upon oil and must secure our reasonable supplies of it. This can, of course, be as helpful to the people of the Middle East as it is to the West, but not with men like Nasser in control. Mr. Nehru has surely lost a great chance, perhaps the greatest any statesman could wish for, of helping to find the principles on which the rich yet dependent countries of the West can share their prosperity with the potentially rich yet even more dependent countries of the Middle East. He will be fortunate indeed if such a chance recurs. Dante believed there was no place in heaven for neutrals and that Hell itself refused them. " Let us think no more about them," he says in the *Divine Comedy*, " but look once and pass on."

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The canal itself is an astonishing phenomenon. A good many years ago three divisions of the British army were holding the line of the canal a few miles to the east against the Turks. In the incredible silence of the desert one could sit in the evening on a ridge and against the setting sun see a great liner feeling her way southward, apparently across the sand itself, into what was then the freedom of the East: or northward, with her dangerous passage of the Mediterranean soon about to begin. (We were losing a ship a day in the Mediterranean then.) Later some of us made more intimate acquaintance with the canal when on one of our military occasions we were halted at Kantara for several days because there was cholera in the area. A single night's bivouac stretched out into an uncomfortable and literally

lousy stay of indeterminate length. We baked all day in the summer sun with nothing to do except avoid heatstroke and sunburn and wait for the one solace of an evening swim across the canal. Even that demanded its price. One stripped joyfully and waded through thigh-deep mud into the tepid water and revelled ; when eventually one tired the problem of getting out had to be faced. But there was no way out except the way in ; and only when it could be put off no longer did one wade through the same thigh-deep mud, which dried and caked until it could be scraped off.

Later Kantara became a well-found military town, but our brigade never returned, or wanted to. But some of our company are still lying not far away. If Nasser were a wiser man he would have known that the sudden forcible seizure of the canal would arouse feelings in this country not wholly concerned with finance.

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Many of the considerations that applied to the early days of the Suez crisis applied, *mutatis mutandis*, to the situation in Cyprus. Here again the British government has survived much of the ill-judged and inadequately informed criticism of its dealings with the terrorism that has been shown to have been under the orders of Archbishop Makarios from the beginning. Sir John Harding once dismissed the Archbishop as an anachronism—an ecclesiastic who claimed the privileges of his sacerdotal office in his leadership of political terrorism. We never shared the concern of some Church dignitaries that his banishment was wrong because it made relations with the Greek Church more difficult. An ethnarchy that organizes the most cowardly forms of murder, which not only strikes down its chosen victims without mercy but so dreadfully corrupts the young terrorists it trains and uses adds, nothing, in our opinion, to the spiritual witness of the Christian faith.

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We are, of course, far from objecting to the interventions of Christians in politics. We hold it to be the duty of Christians to concern themselves with the good government of the communities of which they are part. The Puritan tradition in this country and America has had immense influence in defining and making effective the principles on which Western civilization in the modern world has been built and still lives. There have been mistakes, and there have been culpable delays in reform, but the cowardly terrorism of a few zealots doing their murderous work out of loyalty to those whom they

believe to be their fathers in God is something outside the pale.

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The British government has been vilified for its firmness in meeting the thuggery in Cyprus. Few of the critics seem to have asked themselves what would almost certainly be the effect upon the Turkish Cypriots and the Turkish government of the formal union with Greece which would mean in fact the government of the island by the ethnarchy.

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British policy in Cyprus and towards Egypt will not have gone unremarked throughout the Middle East. If the authority of treaties and commercial agreements is more firmly established as a result, the temporary costs, though high, may prove to be worth while, not only to Britain and her allies but also to those Eastern nations who need financial and technical help to raise the standards of the life of their desperately needy people.

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In his book, *The Coming World Civilization* (Harper Bros., New York), Dr. William E. Hocking quotes the following from a book by Yasaki Takagi published in Japan in 1954 :

> The fundamental weakness of the Meiji, that is, the modern Japanese civilization, was the mistaken notion that the various aspects of Western civilization—political, economic and social—could be borrowed without adopting its spiritual foundation, and the failure to grasp the basic idea of individuality, which is to be traced essentially to Christianity.
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> My personal conviction is that the Japanese are thus at a momentous juncture of their history, confronting the grave question whether they decide to engraft their own civilization into the tree of Western Civilization based on the concept of human personality, which is, after all, the major trunk of universal human civilization. This, it seems to me, is the only way to save our nation. . . . .

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Professor Norman Sykes's new book, *Old Priest and New Presbyter*, is reviewed by Dr. Geoffrey Nuttall in the appropriate section of this issue. There is an interesting review also in *The Church Quarterly* for July-September by the distinguished new editor, the Rt. Hon. and Rt. Rev. J. W. C. Wand, till recently the Bishop of London. Dr. Wand is afraid that what is an historical treatise may be used for controversial

purposes in current theological discussion. This, it seems to us, is inevitable, for much present day theological opinion rests upon what are held to be the historical facts about episcopacy. Out of this arises 'the problem of the ministry' which is the greatest obstacle to the reunion of the Churches ; it is, perhaps, true to say that it is now the only obstacle.

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What Dr. Wand may very well have in mind is that attitude of mind among theologians that is no less often found among politicians, and was expressed in the House of Commons not long ago by Mr. Hugh Molson who said, in reply to a supplementary question, that he was " always prepared to look at any evidence in order to confirm an opinion to which he had already come."

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In current discussion about the Church of South India and reunion generally the impression is widespread that the Anglican Church has, in Dr. Wand's words, " always asserted a firm belief in the indispensability of bishops and has always unchurched those bodies that do not possess them." Dr. Wand says that Professor Sykes has " an easy task " in showing that this is not so, that, in fact, the Church of England steadily refused to unchurch the Continental Protestants.

" There were two reasons for this attitude " continues Dr. Wand, " because it was held first that through no fault of their own the reformed Churches could not get bishops even if they wanted them, and second, that faith was more important than order, and that if the Protestants had to choose between holding the right faith and keeping the right ministers they were correct in letting the ministers go and keeping the pure faith of the Gospel. In short it was the doctrine rather than the ministry that made the Church. . . . . .

It is of course quite evident that Anglican opinion on the subject has hardened in modern times . . . . . the climate of opinion has changed and as a whole we are more definitely convinced that bishops are of the *esse* of Church government."

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Without quarrelling with Professor Sykes's judgment that the change was due to the Tractarians, Dr. Wand thinks there was a succession in this type of thought in orthodox circles going back long before the Oxford Movement. If this is so it would seem that the Anglican Church showed then a catholicity of opinion which is becoming less evident in modern

times. Yet climates of opinion change, and if opinion has hardened it is not impossible that it may sometime soften, and enable other aspects of the union of the churches to receive the attention they should have. The present preoccupation with the 'validity' of the ministry makes it impossible for various branches of the Church to celebrate the Lord's Supper together, yet all Christians agree that what makes the sacrament the glorious privilege it can be is the presence of God in Christ, infinitely compassionate, forgiving and loving. If God is there what does the celebrant matter? And if God is not there, again what does the celebrant matter? Differences of order there must always be: differences of history, tradition, training, understanding, custom: differences in 'the climate of opinion' through the centuries, the same words carrying different connotations, the same ritual bearing different meanings. But God in Christ is the same yesterday, to-day and forever. One sometimes wonders if a fraction of the erudition and energy that is now being given to the problem of the ministry were given to the understanding and proclamation of the doctrine of the Holy Spirit, that bloweth where it listeth and is not to be confined only to those channels where to us He is most easily recognisable because we are who we are, the problems of reunion, and even greater problems, too, might become more manageable. None of us can, and none of us ought to want to monopolise Him, for as Kierkegaard said (the quotation is borrowed from *The Coming World Civilization* by Professor W. E. Hocking), "There is no disciple at second hand. . . . For whoever has what he has from God Himself clearly has it at first hand; and he who does not have it from God Himself is not a disciple."

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The International Congregational Council now issues a monthly News Service, which may be had from the Secretary, 110-112 Memorial Hall. From it may be gathered something of the character and increasing scope of the Council's work. What is particularly valuable is that not only are the leaders of the various Churches being brought into closer acquaintance with one another but groups of church members are being encouraged to exchange visits. During this summer, for example, representative theologians have met in Oxford and London, groups of young people have come from Sweden, the Palatinate and U.S.A., a group of women came from U.S.A. and went to London, Cardiff and Glasgow, a group of our young people visited Sweden and spent some time at a Youth Camp in Lappland, and a group of British 'workers' discussed

Christian witness in industry at a conference centre at Ebernburg with similar groups from Eastern Germany, the Saar, the Palatinate and Switzerland.

One of the most interesting new contacts made by the Council is with the Church known as the Unity of Czech Brethren, a name adopted in 1919 for what was formed in 1880 as the Free Christian Church and later known as the Free Christian Church. It is Calvinist in its thinking and Congregational in its churchmanship. There are about 30 congregations with a membership of some 10,000. Its earlier contacts with the American Board of Missions have been broken off for some years. It is a most valuable mutual service to break through to the disheartening isolation of these smaller Continental Churches and offer them the friendship, personal and theological, of the world-wide Congregational family, with its opportunities as the years pass of exploring and developing the unity in Christ that can never be uniformity.

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The last issue of this journal was the first for many years whose proofs had not been scrutinized by the Reverend William Stanyon. Successive Editors have been much indebted to his careful work. We are glad to remember that shortly before his death the thanks of all who share the responsibility for the production of The Congregational Quarterly were sent to him.

A GLANCE AT CONTEMPORARY THEOLOGY BY A CONGREGATIONALIST

By Isaac Thomas, B.A., B.D.

In attempting a report of what he has seen the observer must define his point of view. What, theologically speaking, is the standpoint of a Congregationalist? Is there such a thing? The question is important because the present revival of theology is due to the fact that theologians of various communions have been compelled, in this time of the breaking not only of nations but of churches, to re-examine the theological traditions in which they stand. The acids of modernity, the revolutionary upheavals of the age and the tragic course of the twentieth century have forced theological thinking to break away not only from the inertia of a traditional orthodoxy but also from a petrified liberalism. Theologians have been driven to seek the essential truth in their traditions, to isolate it from distorting and accidental accretions, and apply it to their present predicament. Thus Nicolas Berdyaev sought the forgotten mysticism of the Orthodox Church as a guide in the perplexities of the impersonal and mechanized society of the twentieth century. Jacques Maritain has returned to Thomas Aquinas and tried to demonstrate the relevance of Thomism. Gustav Aulén goes back to Martin Luther and would confront us with the majestic simplicity of the Reformer's experience of God. Karl Barth returns to John Calvin and through him to St. Paul in order to apprehend God once more in His utter transcendence. It is in this fervent re-examination of traditional theology that the contemporary renaissance of theology has had its impulse and there can be no doubt that Congregational theological thinking would be re-invigorated by submission to such a discipline.

The intention in this paper, however, is somewhat different. It is to look around and see whether there is anything in the contemporary theological scene which might be of special significance to Congregationalism; but this, no less, requires a definition of the Congregational theological viewpoint. A continental visitor to the International Congregational Council at St. Andrews said with obvious relief, " There are no heretics amongst Congregationalists—we are all heretics." Perhaps, indeed, what outsiders find really startling about our Congregational churches is that we are creedless churches. To

some it is a matter of envy, to others, of dismay. This does not mean, of course, that we have no theology. On the contrary, the whole history of the Congregational churches is one of vigorous theological debate with the emphasis swinging violently between the highest Calvinism and the lowest Armimanism, between the most radical Activism and the most quietistic Pietism. If as Congregationalists we have no creeds, we definitely have a tradition of theological debate—lively, vigorous and serious. I would suggest two reasons for this. (1) Congregationalism has a source in Calvinism, but has never been able to rest quietly in Calvinism, for we have another source—Anabaptism.[1] It is this Anabaptist element within our Calvinism which, I think, has never allowed us to settle on the lees in a theological sense. (2) Our doctrine of the Spirit demands that our theology be based not on creeds but on a personal encounter with God and His Son through the Spirit. The Congregationalist has no quarrel with theology but only with the kind of theology which is merely an intellectual exercise in the realm of abstract ideas and formal definitions. We insist that our theology should have its source in an experiential encounter with God, and such a theology, of necessity, is something living and pulsating, which refuses to be limited by credal definition.

The Congregationalist, then, as he looks out on the contemporary scene in theology finds a great deal that is familiar. He finds the theological issues, which had been so keenly debated by his churches during their history, once more taken up into debate and argued with vigour and great seriousness. It is hardly too much to claim that to read the history of Congregationalism is to read the contemporary theological debate writ large.

Moreover the fluid state of contemporary theology is something in which the Congregationalist feels very much at home. D. D. Williams in his book, *Interpreting Theology* 1918-1952, states " Apart from Barth's extraordinary system, which is unfinished, Brunner's *Dogmatic* which is not completed, Gustav Aulén's one volume *Dogmatic*, there is little system building going on. Rather it is a time of widespread intellectual ferment, achieving a many-sided attack on many problems. Everywhere there are signs of a breaking out of the shells of both orthodoxy and liberalism, but no single new direction clearly commands the field even in any of the historic traditions " (p. 39).

[1]See *The Anabaptists of the 16th Century*, Ernest A. Payne.

A Congregationalist is well equipped by his tradition to appreciate this situation. This is so because the basic reason for the living quality of contemporary theology and its refusal to systematize itself is fundamental to his own position. As we have seen the doctrine of the Spirit and the insistence on personal encounter with God is basic in Congregational thought. When we examine contemporary theology we find it dominated by a similar emphasis, only it is generally called Existentialism. Kierkegaard, Barth, Brunner, Buber, Bultmann, Marcel—they are all 'existentialists.' Indeed, there are few major Protestant theologians who have not been radically influenced by existentialism and even amongst Catholics its influence has been so strong that the Pope has had to intervene lest it go too far. Existentialism has been defined by E. L. Allen as " an attempt at philosophizing from the standpoint of the actor instead of, as has been customary, from that of the spectator." He quotes Kierkegaard's scornful criticism of Hegel, " He sits in a box in the world-theatre watching and criticizing the play of history. Fool ! does he not know that there is only one box and that is reserved for God, while he himself is on the stage with the rest of us, required to play his part ? " Allen concludes " In other words, the truth of a situation is only grasped when it is seen from within, by those who are living through it."[2]

Let us, then, take the stage as actors. But we can surely look towards the 'Royal Box' and enquire whether it is occupied. For the first time in history there is a widespread belief that it is empty. There are many voices who declare that there is no God and theology has to take up the challenge —for what theology can there be, Congregational, Protestant or Catholic, if there be no *Theos* ?

Logical Positivism reports that it can find no evidence to justify the belief in Deity. Freudianism insists that the Fatherly God is a mere wish-fulfilling dream. Marxism likewise is emphatic that the God of the bourgeoisie is no more than a device to enslave the proletariat. Thus many are becoming convinced that the lords many and the gods many of the unnumbered religions of the world are mere projections of the human mind and will, conditioned by economic and psychological pressures. Nietzsche hath said " God is dead." But in fairness to that dreary prophet it should be explained that what he meant was " the idea of God is dead." Nietzsche published the funeral not of God but of metaphysics. And this gives us the answer to the Logical Positivists. When they

[2]E. L. Allen, *Existentialism from Within*, pp. 3 and 8.

declare that there is no acceptable evidence for the existence of God what they really demonstrate is not the non-existence of God, but the very definite limitations of their " philosophical analysis." If Logical Positivism does not lead to God, it does not prove that God does not exist, but only that Logical Positivism does not lead to God. Again, when the Freudians explain our conception of God as wish-fufilment, they say nothing about the existence or non-existence of God. All our ideas about God may be just what the Freudians say they are, but God may exist for all that, for God is not just my idea of God. On the other hand, the idea that God does not exist may very well be a wish-fulfilment. It irks our pride, it is a scandal to our self-conceit to know that we are finite creatures responsible for our acts to our Creator. When the Psalmist asks " Whither shall I go from thy spirit or whither shall I flee from thy presence ? " we can now answer, on Freudian principles, " to the subconscious." All our modern psychology, our metaphysical logic and our atheist sociology may well be mere rationalizations of our radical desire to escape from a knowledge of God which is an absolute No ! to our self-deification. This argument is no mere logical twist. There is abundant evidence that atheist Marxism and Freudianism are both well on the way to arrogating to themselves all the characteristics of religion.

This situation not only shows up the limitations of human reason and the radical sinfulness of the human heart, but makes it quite clear that we cannot know God unless He reveals Himself. God, if He is God, is not something to be proved or disproved. He is not to be found by any process of analysis and synthesis. He can be known only by meeting Him in personal encounter.

But has God revealed Himself ? And if so, where can I meet Him ? The answer to these questions that appears to be emerging from the contemporary theological debate seems to accord well with the insights of Congregationalism. It is maintained (1) that God has revealed Himself and that in that act of revelation the initiative was His, and (2) that revelation is not the communication of doctrine but a disclosure through personal encounter.

When, then, and where did God reveal Himself ? He did so in that history which leads up to, which centres in, and which derives from Jesus the Christ. The record of this revelation is preserved in the Bible. It is no accident that the Bible is the architectural centre of our chapels (or at least

used to be) and the liturgical centre of our worship. The recent emphasis on Biblical theology is nothing new in Congregational tradition.

This brings us to the question of how can we regard the Bible as the Word of God in the light of the literary and historical criticism of the last hundred years. Karl Barth, for example, accepts the findings of criticism and yet insists that the Bible contains the Word of God. On the other hand, there is in our day a resurgence of a Fundamentalism which insists that unless we can claim a verbal inerrancy for the Holy Scriptures, they cannot be the Word of God. Before we condemn this attitude off-hand we should make some attempt at understanding it. Literary and historical criticism follow the norms of the scientific method. It has achieved remarkable results, so much so that criticism tends to become the be-all and end-all of Biblical study. Moreover there is a tendency for the literary critic to follow the Logical Positivist and deny the validity of anything that is not amenable to his method of enquiry. But, actually, the most important thing that the Bible has to offer is precisely what the scientific method has no competence to deal with. In the realm of personal encounter the writ of the scientist does not run. Thus, for instance, the Synoptic Problem is something with which scientific literary criticism can deal. It can count words and phrases and examine the syntax of sentences with a view to comparing the structure of one gospel with another. In this sort of enquiry the scientific method is supremely competent. But that competence is simply irrelevant and useless when it comes up against the mystery of the Person of Christ. The Person of Christ is not a problem for scientific enquiry but a mystery which demands a concrete and personal apprehension. To know Christ, it is not enough to collect facts about Him and to classify them. He can only be known by surrender and self-committal to Him.

This does not mean that we have to abandon criticism. Historical criticism has its place and function because we believe in the Incarnation. For the same reason it has its definite limitations. Jesus was a real, not a docetic, man. He lived in a real historical situation. Christianity is an historical religion and therefore as amenable to scientific historical research as any other historical event. But to accept only what historical criticism reports of this man is to deny the dimension of mystery which belongs to the person of Christ, the incarnate Son of God. The solution of the Synoptic

Problem and the suggestions of the Form Critics are important because Jesus was a man living in a historical community. But all that is only prolegomena to the apprehension of the person of Christ as my Lord and Saviour.

We are, then, to travel as far as we can along the road mapped out by historical and literary criticism and deal with integrity with the problems of higher and lower criticism, with problems of texts, introduction, date, authorship, provenance, etc. But there comes a point where such a map fails us, for we have entered another world where the methods of scientific criticism do not apply. And this is where we have to recall that we are not mere scientists but men, not spectators of life but actors in it, for here we are on the threshold of a strange new world and can sense, in Barth's words " something like the tremors of an earthquake or like the thundering of ocean waves against thin dykes." Professor W. M. Horton comments on this : " Since Barth there is a breach in those dykes, and the Bible has once more become to us what it was to our fathers, a personal Word from the living God, speaking directly to our present state."[3] We remember that Horton's 'fathers' were, of course, Congregationalists.

But how does this Bible, this book, become a personal Word of God to me ? This is a question to which Rudolph Bultmann has addressed himself. What I have to say in the succeeding paragraph will in some measure reflect his point of view but will also be in direct opposition to his scepticism as regards the fact and value of the historical nature of Christianity. For Bultmann the all-important thing is the existential encounter with Christ in the preaching. By this emphasis he tries to overcome the scandal of Christianity's particularity. But this particularity is of the essence of Christianity. Moreover, the historical Jesus, the Christ according to the flesh, is my guarantee that the Christ I encounter existentially in the preaching is not the unreal product of some twentieth century 'myth.'

The Bible is a record of revelation. Revelation is not the communication of dogma or doctrine. It is disclosure through personal encounter. Revelation comes through the encounter of God and an Amos, of Christ and a Paul. But the event of revelation is unique. It is something that happened between God and Amos, between Christ and Paul. How can this encounter be mine ? Revelation that comes to me at second-hand is no longer revelation—it is doctrine or dogma. Here

[3] W. M. Horton, *Contemporary Continental Theology*, p. 219.

is the importance of the act of worship where we utter the memory of God's mighty deeds through the reading of the Scriptures and through preaching. Scripture itself has the form of a story—it says what happened. The Christian kerygma is likewise the proclamation of what has taken place. These events did happen ; they are historical facts and in the act of worship we can place ourselves inside these events. We can stand where Amos or Paul stood, and stand as ourselves, with our own lives exposed, not only to the memory of an event in the past but to the real presence of the Spirit. This is the moment of which Kierkegaard spoke, the fateful moment when eternity enters time for me, or to use Bultmann's phrase, this is the moment of the "eschatological salvation occurrence" become a present reality for me. This is the moment of 'justifying faith,' the moment of 'committal,' the moment, to use the language of the Congregationalists of 'making covenant.'

My faith is my own ; my committal is my own act ; I lift my own voice to make covenant, yet I know that it would not have been possible for me to do so had not God taken the initiative, had not God set me free, had not God caused me to be born again. It is He who made my self-committal possible. In the personal encounter of I and Thou who can say what is mine and what is Thine ? The debates about free-will and God's sovereign initiative are possible only because they reduce to abstractions the concrete events of personal encounter.

This emphasis on the personal character of relationship to God is the dominant note in the theology of Martin Buber and of Emil Brunner. It is also implied in the 'covenant' of which Congregationalism speaks. As against the organic conception of the Church characteristic of Catholic thought, the covenant-church insists upon a personal faith based on an encounter with God in Christ. This was the force behind Kierkegaard's denunciation of Christendom and this is what makes Barth, a member of the Reformed Church, so concerned with adult baptism.

But what happens in this encounter with God? With what does the believer come away from it ? He does not come away with any ready-made solutions for our problems. Even in His self-disclosure God hides Himself. This He does for our sake. Jesus spoke in parables, and not in dogmas, that His hearers, through the exercise of their freedom, might really appropriate the truth. So also God does not present us with dogmas or ready-made answers. The truth, the

reality of what He conveys to us can be appropriated only by an act of faith, that is, by an adventurous self-commitment to the way indicated by Him. The response to God's self-disclosure is not dogma but faith expressing itself in a way of life.

But can we claim that this faith, and its expression in life, is an absolute? In so far as it is *God's* truth which I have grasped in personal encounter with Him, it is absolute. But in so far as it is *I* who have grasped it and who express it, it is relative. In so far as it is of God, it is true, in so far as it is mediated by me, it can be false. I must therefore place my truth alongside what others have seen and correct my misapprehension by a comparison with their insights. Hence the place and function of the Church Meeting in Congregationalism. To finite and sinful man, the corrective of discussion with the brethren is an inescapable need. Reinhold Niebuhr's oft quoted dictum seems relevant here: "Man's capacity for justice makes democracy possible, but man's inclination to injustice makes democracy necessary."[4] This might be reworded to refer to the Church Meeting as follows: "Man's capacity to apprehend God's truth makes communication possible, but man's inclination to misapprehend God's truth makes communication necessary." Perhaps the greatest service of the Ecumenical Movement is that it enables this communication and mutual correction to take place on an ever-widening scale.

[4]Reinhold Niebuhr, *The Children of Light and the Children of Darkness*, p. vi.

THE CONGREGATIONAL CHURCHES AND SOUTH INDIA

By M. John Rolles

The early history of the London Missionary Society is impressive because of the wide range of its operation, especially during the first hundred years. Today we are familiar with five main fields—India, Africa, China, Madagascar and the South Seas. But the Society once had work in British Guiana, the Province of Quebec, Siberia, Malta and the Greek Islands. Missionaries of the Society have worked in almost all parts of India. Other societies, such as the Irish Presbyterians and the American Methodists, took over our work in the North and North-West and even the names of once famous mission stations are unknown to most Congregationalists.

Now in South India our Society has no longer any official status in the Church, although the connection is continued through missionaries and financial aid. How long this link will continue is impossible to say. The Church of South India is hoping to become self-supporting in the foreseeable future, and Indian leaders are gradually taking the place of missionaries. In other words, the London Missionary Society has almost completed its task, the pioneering task of preaching the Gospel of the Blessed God through its missionaries. And now those whom God has called into the fellowship of His Son have assumed for themselves "the form of Church government which to them appears most agreeable to the Word of God."

What does this mean to Congregationalists? Will it be possible, when the Society concludes its work in South India, for the Congregational Churches in Britain, America, South Africa, Australia and elsewhere to maintain an active fellowship with the Church of South India? Or will the names of stations known today through the Society's literature become as unfamiliar in twenty years' time as the names of Belgaum or Meerut are today?

In some parts of the world the Commonwealth (then Colonial) Missionary Society took over areas vacated by the L.M.S. and so the link with the mother Churches continued. The prospect of any such continuing influence of Congregationalism on the Indian Church is not promising.

As an ecclesiastical experiment the Church of South India has attracted the attention of Christendom. The Church of

Rome is watching the new phenomenon with a critical eye, so is the Anglican Church, especially its Anglo-Catholic wing. The Protestant world with few exceptions has shown a sympathetic attitude. It is probably true to say that no Church in history has received so much interest, prayerful concern and material backing as the Church of South India. It has increasingly become the focusing point of ecumenical thought and the model for similar union schemes.

The Church of South India has adopted an episcopal form of government and laid it down that within thirty years of its inauguration the ministry should be 'unified,' that is, that all ministers in the Church must be episcopally ordained. So the attitude of the Anglican Church towards the 'orders' of the Church of South India is a major issue, while its relations with the other parent Churches are regarded as of minor importance.

The problem facing the Indian Church in its attempt to maintain relations with outside bodies which are not, and show no prospect of being, in communion with one another, is extremely complicated. It seems inevitable that as the relationship between the Church of South India and the Anglicans grows closer with the disappearance of any non-episcopally ordained ministers the interest of the non-episcopal Churches at home will decrease.

This was the concern expressed by Bernard Manning in 1931 :

> By a master stroke of ecclesiastical policy which I can never admire enough, the last Lambeth Council turned what looked like a possible weakening of the harsh, legalistic view of episcopacy into the most smashing victory for Judaic legalism that it has won for centuries. In South India a door so attractive has been opened that in thirty years the descendants of all non-episcopalians may be episcopalians. Yet the Episcopal Church in England has not modified its legalism in the least, for the Anglican Body is not to be in communion with the new Church, but only with such individuals in it as happen to be episcopalian. It is painless extinction for non-episcopalians. No one in fifty years will bother about the specially easy terms on which a few thousand Indian non-episcopalians made their peace with episcopacy. *The disappearance of any churchmanship except episcopalian churchmanship* : that is the fact of historic importance ; and non-episcopalian churchmanship will have

> disappeared without English episcopacy moving one inch from its legalistic position. A settlement in England on South Indian lines would mean that the legalistic and Judaistic interpretation of churchmanship would be left without a challenge here. Do we care about the liberty of Christ's Church as little as that ? "[1] (Manning's italics.)

It is still early for us to estimate whether Manning's prophecy will prove to be right, for there is still a strong Free Church witness found in the American and Canadian Baptists, most of the Lutherans and some Pentecostal groups, but the trend in the C.S.I. seems to be in the direction Manning feared. In a recently circulated list of presbyters in the Rayalaseema diocese, the episcopally ordained ministers (distinguished by the capital E before their names) are well in the majority, and it is unlikely that any non-episcopally ordained ministers will still be active by the end of the thirty years' interim period. Manning was wrong, however, in thinking that it is 'painless extinction.' For some that may be true, but many others are finding the extinguishing process very painful. But the challenge that should awaken our thought is Manning's statement : " No one in fifty years will bother about the specially easy terms on which a few thousand Indian non-episcopalians made their peace with episcopacy." One might go further and ask whether anyone in our Congregational churches in fifty years' time will have any knowledge of the service which their forefathers gave to South India.

The new situation in the Indian Church is of great significance to other Churches outside India. In the attitude of the Church of England, the Convocation debate revealed no fundamental change. It is true that there was a more eirenic tone and a promise of financial aid, both very welcome. But no change has taken place in the hard legalistic requirements of the Church, and if the C.S.I. wants communion with the Anglicans it must conform to those. The conditions are such that the C.S.I. may have to choose, as its presbyters already do, between continuing in communion with the Free Churches or foregoing that privilege in order to accept full communion with the Anglican Church. Commenting on the Convocation debate, the Rev. Campbell Milford wrote in *The South India Churchman*[2] :

> The debate in fact made it quite clear that there are only two remaining obstacles to full inter-communion :

[1] *Essays in Orthodox Dissent*, pp. 135-136.

[2] August, 1955.

1. The fact that there are still non-episcopal ministers in the C.S.I. This obstacle, it is assumed, would automatically disappear with time, and in any case it is hoped that it will not arise in North India and Ceylon where there are plans for initial unification of the ministry.

2. The doubt still remaining in the minds of some theologians whether the constitution of the C.S.I. sufficiently safeguards the Faith for the future. The C.S.I. Synod has made it clear that it is willing in due course to consider amendments which might satisfy these doubts.

As far as one can see, the only practical difference between the relations now established and full communion is that a certain number of presbyters of the C.S.I., namely those not episcopally ordained, will not be permitted to minister in the Church of England. There is, however, one further restriction imposed, namely that if episcopally ordained presbyters accept invitations to celebrate in the Church of England, they must refrain from doing so in non-Anglican Churches. It was however made clear in the debate that this restriction is not due to any real or supposed incompleteness in the catholicity of the C.S.I., but simply to the continued division between the Church of England and the Free Churches in this country.

In other words, the Free Churches of England must accept episcopacy too !

One can appreciate the difficulties of the Church of England in these matters ; but Anglicans really have no cause for concern. The machinery is moving smoothly in their direction. As soon as the ministry in the C.S.I. is unified (that is, as soon as all the present non-episcopally ordained ministers have either died or retired) full communion will be accorded automatically. But in spite of the fact that future relationships between the Anglicans and the C.S.I. seem to be assured provided certain conditions are fulfilled, these conditions inevitably mean a weakening of the ties with the Free Churches. Another writer in *The South Indian Churchman* comments : " It is indeed no small gain that the C. of E. should be *unanimous* that C.S.I. clergy are true bishops, priests and deacons in the Church of Christ, although non-episcopally ordained ministers commissioned in the C.S.I. cannot be expected to enthuse over this." It would indeed be interesting to hear a discussion on this between Albert Peel, W. B. Selbie, J. D. Jones, Alex. Grieve, Vernon Bartlet and Bernard Manning.

It is often stated that denominationalism must die for the sake of union, and Christian thought in our generation has concentrated on eliminating the 'sin' of "our unhappy divisions." But the London Missionary Society followed an ecumenical course from its foundation. It was a genuine attempt at interdenominational missionary strategy. The L.M.S. missionary, although sent out and supported almost entirely by the Congregational churches, did not teach polity specifically Congregational. His task was to preach the Glorious Gospel of the Blessed God. In the South India United Church, the form of church government was largely presbyterian, but real as that union was, there was room for the spirit of Congregationalism and its principles to find full expression.

The fact that we have not sufficiently taught Congregational principles and polity, while commendable in some respects, has left our people in ignorance and confusion when faced with a new and unfamiliar church order. Any Indian Christian belonging to the Anglican order has no doubt about the details of his church polity. From his childhood he has been taught Anglican doctrine, and today he knows exactly what his Church stands for and what contribution it makes to the new union. The same can also be said of the Methodists and Presbyterians. During the union discussions more than a decade ago, a missionary of the Church of Scotland said that he could not work in a society like the L.M.S. because it was not church-centred. He held that the Church must be directly the sending body. This is a matter of a point of view, but it is worth pondering.

Not everyone who belonged to the L.M.S. and entered into the C.S.I. is happy about the prospect of a diminishing relationship with the Congregational churches. The sentiment towards the L.M.S. is surprisingly deep, and adjustment to a new regime has been difficult. In Rayalaseema it has been interesting to note an increasing demand for information on Congregational principles and polity. Recent developments in the clerical system have created a desire for more knowledge about the origin and historical development of the Christian ministry. Until 1947, for instance, there was one order of the ministry open to men and women. Today we have three (confined to men): bishop, presbyter and deacon. In the past a layman could be, and often was, elected president of the Council. Today only the bishop can be president. Ministers and laymen together, in the name of God, performed the act of ordination. Now only the bishop ordains.

In the South India United Church (S.I.U.C.), ordained women missionaries were given full recognition as ministers, and it was hoped that before long Indian women, too, would find full scope for leadership in the Church as well as in the State. But now the only 'order' for them is the " Women's Order," described in *Life Magazine* as one of the few celibate orders for women in the Protestant Church. While this may offer sufficient scope for a few, it is regarded by other women as a cul-de-sac, a kind of compensation for the fact that they must now definitely accept a lower status than men in the Church, whatever their education and training. Congregationalists have been ahead of most Churches in this respect, and some find it hard to remain quiescent on such a vital issue.

Concern has been expressed also regarding Article 2 in the constitution of the Rayalaseema diocese : " . . . all ex-officio members, other than presbyters, shall sign a statement to the effect that they assent to the constitution of the Church of South India and of this diocese, agree to be bound by the rules of this church and the resolutions of the Council, *and to be loyal to the Bishop.*" In the Telugu version the word for *loyal* is *obedient*, and all presbyters and deacons at their ordination have to promise to obey the bishop. Ex-officio members with conscientious objections to signing the promise cannot sit on the Council. There is considerable dissatisfaction over this and the clause may be deleted.

It is natural that the C.S.I. should feel its way concerning the ministry. There are not enough clergy to meet all the demands of so large a Church, and a scheme is now under consideration for the ordaining of laymen who, while continuing in their secular work, can act as ministers without infringing the validity of ministerial orders. This problem of validity of orders would not have arisen had the uniting Churches not included the Anglicans. " The Bishop of Exeter said that he was specially impressed by the fact that the Synod of the C.S.I. faced with the urgent need of countless small isolated congregations for the sacrament, had not even considered permitting lay catechists to celebrate Holy Communion, but had decided to ordain such men for the ministry in their own areas only."

These experiments are being made within the C.S.I., which has a right to make its own decisions. The extension of a paid ministry would certainly be too heavy a financial burden for the C.S.I. and perhaps the day is coming when ministers in England as well as elsewhere will have to be 'tent-makers,'

earning their living by outside employment. But the point at issue is the fact that in order to safeguard the 'validity' of the sacrament, laymen who have been called to give voluntary service must be ordained. The concept of the ministry and the meaning of ordination is at stake and the choice between the mechanistic view of the transmission of grace and the New Testament doctrine of free grace. If the Congregational churches are concerned about their future relations with the Church of South India, it is important that they should be fully cognisant of these trends and should recognise the direction in which they are leading. The Congregational churches are in danger of losing touch with South India when the present rather loose connection with our Society comes to an end. This is a matter which should, in the words of Dr. Leslie Cooke, " be thrust right up into the counsels of our communions so that our witness at home and abroad may be discussed as one strategy by the churches through their meetings and assemblies."

The Anglicans have, in their Convocation, most emphatically thrust these matters into their discussions with results rather disturbing for some of them. But this is a vital issue to them, in some respects more so than to us. Unlike the Anglicans we are not an ecclesiastically divided house. We are not hampered by their concepts of 'orthodoxy' and 'validity' or their peculiar theory of 'catholicity.' No serious split is likely to occur in our ranks over the question of the 'orthodoxy' of the Church of South India. Although the Anglican Church is divided on this issue, the coming into being of the Church of South India has caused it to rethink its terms of relationship not only with the C.S.I. but with other Churches.

While we Congregationalists do not seek to make the C.S.I. conform to a pattern " congenial to our historic prejudices," we should recognise that that is exactly what the Anglican Church is doing. If the C.S.I. wants intercommunion with Canterbury, as it has had from the beginning with Methodists and Congregationalists, it must satisfy certain demands for orthodoxy laid down by the Anglicans, and the Synod of the C.S.I. is prepared " in due course to consider amendments which might satisfy these doubts," so that " the constitution of the C.S.I. sufficiently safeguards the Faith for the future." Having taken the unprecedented step of uniting on an episcopal and credal basis, the C.S.I. now finds itself in the unhappy position of being in full communion with the Free

Churches but only in partial communion with the parent body which insisted on the episcopal system and the credal basis.

The Convocation discussions show that we are no nearer than we were thirty years ago to eliminating the 'unhappy divisions' between the Anglicans and the Free Churches. Now the Methodists in England are holding conversations on union with the Anglicans. Such a union would have to be on the same basis as that with the Anglicans in the C.S.I. But unless such a union is possible the C.S.I. is faced with the dilemma of keeping intact relations with two differing ecclesiastical parties without causing a breakdown within its own ranks. Perhaps because Congregationalists have made no such demands as the Anglicans of surrender to their ecclesiastical principles, believing that the Spirit of God will direct the C.S.I., L.M.S. Christians are wondering whether they have anything like the same interest as the Anglicans in the new Church they helped to create.

Apart from its concern about relationships with parent Churches, the C.S.I. has internal problems to settle. It has been emphasised that the Church of South India is not what Dr. Oman called a " piece of ecclesiastical joinery," and much is said about ' growing together.' But the growing together process is still in its infancy. It is difficult to transfer workers from an old S.P.G. area to an L.M.S. one, and vice versa.

Some S.P.G. congregations have 'conscientious' objections to the ministrations of non-episcopally ordained ministers or even to episcopally ordained men from an L.M.S. area. The old lines of division, at any rate in Rayalaseema, still remain as they did in the past.

Another major problem in some parts is the continuing split in the Church, going back to the early days of the union. The Telugu Church Council, with approximately 20,000 old L.M.S. Christians, remains outside the C.S.I. Some village congregations are in one group, some in the other : some divisions cut across not only villages but even families. It is argued that these old L.M.S. Christians did not, as they claim, go out of the union on matters of principle. What is important for us is to realise that they *were* L.M.S. Christians and that they have been struggling along on their own for nine years without missionary guidance or financial help. Their presence, linked up as they are so intimately with the C.S.I. congregations, has been a continuous burden to both parties, and the serious conflict has been most detrimental to any form of evangelistic work.

A group of Anglicans in the Nandyal area (constituting three quarters of the Anglicans in the Rayalaseema diocese) also stood out, but the S.P.G., unlike the L.M.S., gave its complete support to those outside the union while those who came into the C.S.I. suffered a great deal in the early years. The Anglicans solved the problem for those outside by appointing a Commissary under the Metropolitan of the Church of India, Burma and Ceylon. Later he was consecrated and became 'Commissary in episcopal orders.' Now the request has been made that Nandyal should be formed into a separate diocese under the C.I.B.C. which can only be done with the consent of the C.S.I. The giving of this consent is not as simple as it sounds for it involves the fact that quite a large section of the Rayalaseema diocese, including some of our old L.M.S. headquarter stations, would then be under two bishops! Regrettable though such a step would be, it would probably be wise to grant it, though it may mean the exodus from the C.S.I. of a number of clergy and congregations who prefer their Anglican connection to their new 'ecumenicity.' Already the C.I.B.C. has located priests in headquarter stations of the C.S.I., to take care of the 'continuing S.P.G. Christians.' One wonders whether the L.M.S. might not have been wise to make similar arrangements for the care of 'continuing T.C.C. Christians.'

These should be matters of deep concern to Congregationalists. This is the first time in history that there has been a union between Anglicans and Free Churchmen. Such a union would have been even more remarkable if it had not been on an episcopal basis. But our responsibilities as Congregationalists are not yet at an end. Our interest in the Church of South India should amount to more than the supply of funds and the maintenance of a missionary staff. We must point to the rock on which we stand; the free Word of God; free grace through our Lord and Saviour Jesus Christ directly transmissible to the individual or to an individual congregation without recourse to any mechanical concept of transmission; the emphasis on the one essential for church members, their faith in and loyalty to Jesus Christ from which alone faith in and loyalty to one another must stem; the place of the minister as one who serves, not as one who, by reason of his ordination or consecration, possesses a specialized form of grace and authority; the status of pastor and people as equal; the principle of the priesthood of all believers and the belief that Christ is in the midst of those who gather in His name.

On these we have built our faith as a Christian fellowship

and through these we have given our witness at home and abroad. And these are the things which we still need constantly to emphasise. According to its constitution the C.S.I. is not Anglican or Congregational or Methodist. It is a branch of the Church Universal in an Indian setting, and its life and thought will increasingly become influenced by that fact. But it has also drawn heavily on the West for much of its outlook and organization. This can have great advantages for a fellowship which is part of a world-wide Church. Our concern must be that the Church here in India should not be overbalanced by one of those contributory traditions to the serious loss of the others.

It is essential that we emphasise those elements in our faith which we believe spring directly from Jesus Christ and the New Testament witness, and in making this emphasis remind the Church of South India of that essential element in the life of the united Church which we hoped to contribute. There is a risk that the Church of South India will become too exclusive and so degenerate into one more denomination. The things for which we stand in Congregationalism are, as Karl Barth has pointed out, absolutely indispensable to the creation of real order.

The London Missionary Society has done its pioneering work and its name in India will be honoured for many years to come. It has fulfilled its task of bringing into being a local Church, and that Church is looking to other Churches for fellowship and communion. It is in this new setting that Congregationalists have to become more actively conscious of their direct relationship with the Christians of South India. We must ensure now that by the end of thirty years we have not lost our Christian connection with India.

TRULY RURAL

By W. G. Latham.

We sometimes say that "one half the world does not know how the other half lives." This is true of our Congregational ministry. Local conditions vary immensely, and there is a wide cleavage between the city and urban pastorates and those in the remote rural areas. Because there is here a problem and perhaps an answer, I have set down this record of my experiences in one of our remote pastorates.

Before entering Brecon College I served for five years as lay pastor the two Congregational churches of Hermon, Rhosgoch, and Painscastle. These churches are situated in a bowl among the hills of Radnorshire, not far from the Herefordshire border, in the Kilvert country. The bowl is about ten miles long and three wide, and to enter it one must cross over a range of hills no matter from which side or end it is approached. The nearest railway station, or bus route, is six miles away at the small market town of Hay. No buses run through Rhosgoch and Painscastle except one which carries all manner of things into market on Thursday. This was the only day on which we received a newspaper. Consequently our main contact with the outside world was through the mail van which, weather permitting—it was sometimes prevented by snow, or ice—arrived once a day.

The district is well served by churches. In the centre of the bowl lies the tiny hamlet of Painscastle, where a Congregational church and a Baptist church work alternately. The Baptist church is linked with another at Llandeilo Graban, which is at one end of the bowl, and the Congregational with Hermon, Rhosgoch, two miles in the opposite direction. In between Llandeilo Graban and Painscastle there are two Anglican churches, Llanddewi Fach and Llanbedr, both very old. Their main claim to fame lies in the fact that around 1872 the vicar was the Reverend John Price, M.A.—the Solitary—described by Kilvert in his diary. The old folk of my day had a faint recollection of him. One old lady who lived over the hill of Llanbedr at Llanbadarn-y-Garreg told me this story. When she was a child the Solitary came over to preach at the church of St. Padarn. After the service he called at her home and asked if he could stay the night as the mist on the hill-top was thick and dangerous. He retired early,

but was soon down again with a request for newspapers. He said he couldn't sleep because the sheets were too cold, and explained that he always slept between paper.

The other churches in the bowl are Bryngwyn (Anglican), largely 13th century, on the hill above Rhosgoch. This church has one of the oldest bells in Wales, made in 1200 and still sound. Linked to Bryngwyn is the church at Newchurch, the hamlet which rounds off the other end of the bowl. In Newchurch there is also a small Calvinistic Methodist chapel.

The number of churches in the district may be thought surprising when we consider how sparse is the population. Painscastle is the focal point of the bowl. People still speak of 'going to town' when they are going there. But the town is simply a hamlet consisting of five houses, a public house, a post office, and four farms. For the rest, the bowl is composed of scattered farms and cottages. One day the wife of the rector of Bryngwyn asked me about the size of my congregation at Rhosgoch. "I average from twenty-three to thirty every Sunday," I said. "What!" she exclaimed. "I didn't think so many people lived in the neighbourhood." The rector's average at Bryngwyn was round about five. The other Anglican churches averaged much the same.

The services at my two churches were worked alternately, morning and evening one Sunday and afternoon the next. My afternoon congregations at Painscastle averaged from three to five; twelve made an exceptional occasion. One Sunday I conducted service and officiated at Holy Communion for one man. It was well worth while for he was a saintly soul, and we proved that where two are gathered in the name of Jesus He is there. The evening congregations were better. In the summer we had twelve to fifteen, and in the winter twenty to thirty. These were composed mainly of young people, and one Sunday I had thirty young people without a single church member. It was much the same at the Baptist churches. But there was no real overlapping, and all played a vital part in the life of the community.

On my arrival at Rhosgoch the first man to greet me was the old miller. His age was round about ninety. He is mentioned in Kilvert's *Diary* entry for Saturday, March the 26th, 1870. Kilvert described him as "a handsome young man, perfectly polite, with a well-bred courtesy." Whenever we wanted to jest with the old man we would remind him of the fact. His usual reply was: "Eh, but that was a long time ago."

It certainly was. I often think of the old man walking those quiet lanes all those years, filling them with good honest toil. When most of the country mills were closing down the Rhosgoch mill, with its ivy-covered walls and overshot wheel, was kept busily at work, as it still is today. The old miller was no idler. He came to me one day bemoaning the fact that he thought he was getting lazy. He had come to this conclusion because after turning the barrel churn for half an hour he found it difficult to carry on. But there was more of age than laziness in his inability.

The old man had a son who was just over seventy. This younger miller was stone deaf, and because of his handicap would always pass you by with a nod and a smile. One day a farmer and I were talking to the old miller when the son passed by with his usual nod and smile. The old man turned to us, and shook his head. " Ah, isn't it a pity ! " he said, " to see a young man like that with such an affliction." I suppose to ninety, seventy is a youthful age.

The miller was my senior deacon. He was one of a group of old men, " My boys ! " I called them, who formed the main body of my diaconate at Rhosgoch. They bore their age well, were amazingly good singers, and set a high spiritual and moral standard.

The one nearest in age to the miller was a fine old man. He was a retired farmer. His wife, a lovely lady, was a Baptist. When they married they decided that he should continue to attend the Congregational church and she the Baptist. Whatever boys were born to them were to go with father, and the girls with mother. In the main the pact was kept and worked well. When I knew them the father was a deacon and one son was the secretary of the Congregational church at Rhosgoch, while the mother was treasurer and one of the daughters was secretary of the Baptist chapel in Pains-castle. The rest of the family were fairly evenly divided, though there was one rebel, the eldest daughter insisted on going with father. This family was one of the mainstays of the two churches.

The next one in rank was in his seventies. His family were also great supporters of the church. The father besides being a deacon was the Sunday School superintendent and a lay preacher. One of his sons, Charles, was the treasurer, and one of his daughters the morning and afternoon organist. Throughout his life this farmer had faced a hard struggle.

Life was never easy for any of those hill-farmers. But in this case the old man had battled from the position of a labourer to that of owner-farmer, and later was able to help his sons in setting up on farms of their own. This gave the whole family a careful disposition in money matters. Charles was an ideal treasurer, prompt in payment, but careful in how much he paid. One visiting preacher was asked what were his travelling expenses. "Nine shillings and tenpence," was the answer. Charles fished out a ten-shilling note, "Have you got twopence?" The preacher hadn't. "Give him the ten shillings," said the secretary. "But it's twopence too much," protested Charles, as he very gingerly handed over the note.

Don't make any mistake. They were not mean. The hardness of their lives had made them careful. One day I saw Charles, tears of sympathy in his eyes, take a pound note out of his pocket, and give it to an old man in need. Perhaps the following story of the father is typical of the whole family. During the terrible winter of 1946-7 the National Farmers' Union organized a relief fund for those farmers who were faced with the loss of many sheep and cattle. I suggested a collection for the fund. The old man opposed. He was the only one who did. "We have had big losses ourselves," he said. However it was carried, and a fortnight later we had the collection. The only note on the plate was the gift of the old man.

Most of the members were hardworking hill-farmers, and kindly folk. But the 'lads' were a bit of a problem. By the 'lads' I mean the young men between the ages of fourteen and thirty. When I first arrived at Rhosgoch the secretary of that church took me on one side. He said, "I hope you won't mind if I give you a bit of advice? The 'lads' round here are rather different. They work alone on the hillsides all the week. Sunday is their one free day. They are apt to play up, and the minister is fair game. So if anything strange should happen during service take no notice. Go on as though nothing had happened. Then you'll find the 'lads' will soon tire and leave you alone." I took the kindly advice of the secretary with good results. But I shall never forget my first evening service at Painscastle. It was in November, and a foggy night. The 'lads' came in during the second hymn. As befitted a winter's night they all wore heavy boots. That night they were particularly heavy! They all suffered from bad coughs. No doubt due to the fog. But there did seem to be an epidemic in the church that night! And of course the girls giggled. But the new minister had been forewarned and didn't turn a hair. After that I had only minor troubles.

Occasionally they would utter a pious 'Amen' during prayer to make the girls giggle. But a momentary pause would end that disturbance. Then sometimes in the middle of the sermon the door would open and a becapped head and face complete with 'Woodbine', would stare disconcertingly at me. But gradually even these tricks ended.

The worst thing that happened to me was not the work of my own 'lads,' but of some who had come from a distance to attend the Sunday School anniversary. These anniversaries were great festive occasions and old and young took part. At one of them a day-school teacher, a relative of one of my families, was reciting. The 'lads' from her district captured a pet ewe which roamed our hamlet and, when the teacher was half-way through her recitation, they drove it into the church and slammed the door. For once I felt my anger rising. But my 'lads' turned the ewe out again, the congregation didn't even raise a smile, and the teacher after a moment's pause carried on with her recitation. So I thought, " Well, if you can stick it, I can."

Some of the ministers in the district fared badly at the hands of the 'lads.' One Baptist minister, a fiery Welshman, readily got hot under the collar, and the 'lads' were only too willing to help him. They sent his cat into the pulpit, made animal noises during service, lifted the church gates off their hinges—anything to draw forth from the minister a verbal tirade which they thoroughly enjoyed. One Sunday when visiting a church on the Breconshire side of the Wye I was warned by the organist that I could expect trouble. It seemed that on the previous Sunday night the 'lads' were talking in the porch during the sermon. The old minister, who as the organist said, ought to have known better, interrupted his sermon to go out to them. The result was that the last hymn was a competition between " Guide Me, O Thou Great Jehovah " and " Tip-toe through the Tulips."

One of my predecessors at Rhosgoch was a shortsighted man. He used to go to the mill with a tiny jug for half a pint of milk. The 'lads' spotted this, and one dark night a young fellow bumped into the minister's arm. " Sorry, sir," he said, apologetically, and touched his cap. Unfortunately for the minister there was a procession of them.

There was of course another side to the behaviour of the 'lads.' They had a natural courtesy. When they got up from a meal on visiting another farm-house they would say :

" Thank you for my good dinner," or whatever meal it was. They also shared in the friendly spirit of the district. The church was the centre of the community, and it was a common thing to hear the farmer say, " I am shearing this week "—or threshing, according to the time of the year. Invariably two or three others would reply, " Right, I'll come and help, and bring the 'lad' along." Good fun as well as hard work was an essential part of those neighbourly services. In the last offices, too, the 'lads' did their share. I shall never forget the sight which met my eyes in the fold of the farm where I conducted my first funeral. The farm was situated in an isolated hollow in the heart of the hills. On my arrival I was amazed to see at least fifty men and 'lads.' I spoke of it to the farmer who had conducted me there. " Oh," he said, " they've come to carry, and they've walked anything from two to eight miles to get here." That, of course, was the only way among those hill farms.

During the last war an old couple who had been bombed out of their London home came to Painscastle. While they were there the old man died. The 'lads' turned out to carry just the same, and the country folk filled the chapel and covered the grave with flowers. The old lady was overwhelmed—" But they do not know us," she kept repeating to me, " They do not know us."

Life in this hill valley was hard. Hill-farming is rough. My church secretary at Rhosgoch refused to take a student on his farm. " We want young men to stay on the land," he said. " If a student came to me it would break his heart." This hardness extended to all spheres. A good education was hard to get. The children who passed the examination to go to the County School at Llandrindod Wells had a round trip of seventy miles from above Rhosgoch and sixty-six from Painscastle. But the youngsters seemed to thrive on it, and several whom I knew became teachers themselves. The clergy and ministers not only found it hard but also poorly paid. One old rector of Bryngwyn who lisped remarked : " Thith ith a blooming parith. Nobody geth buried, and nobody geth married. You can't earn an exthra bob anyhow."

There were also a number of strange survivals. In the chapels there were no ordinary collections—though I did persuade them to take one once a month in the evening to catch the young people. Their regular custom was to pay a monthly subscription. After the Communion, at which every member religiously placed a penny on the plate, the secretary sat at a

table, took a piece of paper out of his pocket, then loudly called out each member's name in turn. The treasurer, plate in hand, went to the person concerned and called out the amount received, which was duly recorded. A letter in the *Western Mail* last year queried whether the custom still existed. Another custom, now fast dying out, was the separation of men and women at service. One old rector, when a couple, strangers to the district, came into his church and sat together, refused to begin the service until they had parted company. Even in my day most of the women sat on one side and the men on the other.

Yet, in spite of the hardness and the strangeness, life was very good up there. It was an ideal place to make a beginning. And here, finally, is the problem and perhaps the answer. Those churches, and there are others in Congregationalism, are too isolated to be linked with others. They cannot possibly raise anything approaching our present minimum salary. The answer may be either a probationer—I went to Brecon College during part of my stay there—or else a lay pastor sitting for the Union examinations. Such a pastorate offers a unique opportunity for study, and for experience in the difficult business of relationships. As one of my Baptist colleagues said: "If you can get a Radnorshire Diploma you can go anywhere."

D. H. LAWRENCE AND CONGREGATIONALISM

By A. Whigham Price, M.A.

II—*The Legacy of Congregationalism.*

In a well-known passage,[1] Bernard Manning has written of " the inheritance of intensity " which Congregationalists have received from their fathers, and which he rightly singles out as a peculiarly characteristic note of Reformed religion. It was perhaps this quality of 'intensity' which was the Chapel's first legacy to Lawrence : or, since character and environment interact, it would perhaps be more accurate to say that Congregationalism provided exactly the right soil for developing the intensity which already existed in his temperament. It confirmed him in his belief that this should indeed be the mark of one's inner experience ; that if one had deep convictions about the way in which life ought to be lived, or about some aspect of truth, these should be held with passion. As was pointed out in the previous article, Lawrence had a profoundly religious view of life—even T. S. Eliot, who has perhaps done more to disparage him than any other living critic, admits that Lawrence " lived all his life on the spiritual level. No man was ever less a sensualist " ;[2] and his religion, even when it was most home-made, confused and contradictory, even when it was no more than a transient enthusiasm for the rites of ancient Etruscans or modern Mexicans, had, always, this unmistakable quality of intensity about it. It was poles apart from that urbane " decent and complete behaviour of a gentleman " which has always been associated with Anglican Christianity ; it was, always, something into which he flung himself, as into a raging torrent—which, though it might bruise and batter him, might at least bear him along for the next few miles of his journey. Whatever Lawrence did, he did with intensity : if he loved, it was never with a mere fragment of himself, but with his whole being—body, mind and spirit ; if he hated, it was never by the lifting of a quizzical eyebrow or by a light-hearted and little-felt jibe—always, it was in the same thoroughgoing and costly way, with blazing passion.

Hence religion, for him, was never simply a matter of ideals or ethics or moral codes or any of the other by-products

[1] *Essays in Orthodox Dissent*, p. 86.
[2] *After Strange Gods.*

which have so often been mistaken for it, especially by those outside the 'intense' Puritan tradition : always, it was something inward, whose living heart was that sense of the *mysterium tremendum et fascinans* of which Otto speaks : essentially something experienced, never a mere theory about the universe ; something which possessed you utterly, never a few ideas or abstract beliefs to which you subscribed with the top of your mind. However far he subsequently drifted from Christianity in the direction of a Wordsworthian pantheism, he never abandoned this insight—indeed, he clung to it much more determinedly than many pious people who officially subscribed to all the correct orthodox Christian dogmas about God. He had, in fact, not a little in common with the Old Testament prophets—possessed of a *daimon* which he must obey and must faithfully serve. " He was determined that all he produced should spring direct from the mysterious, irrational source of power within him," says Aldous Huxley—a determination reflected in his unusual method of composition : " if he was dissatisfied with what he had written, he did not, as most authors do, file, clip, insert, transpose : he rewrote. In other words, he gave the *daimon* another chance to say what it wanted to say."[3] " I often think one ought to be able to pray before one works—and then leave it to the Lord," Lawrence wrote to one friend, " I always feel as though I stood naked for the fire of Almighty God to go through me—and it's rather an awful feeling. One has to be so terribly religious to be an artist." These quotations are not cited in an attempt to demonstrate that Lawrence was really a good Christian without knowing it : obviously, such immediate awareness of God as he possessed was, though an awareness of a Creative Power both transcendent and immanent, hardly personal—more akin, as we have said, to Otto's *numen*, or perhaps to the sixth and seventh of the elements which Farmer posits as central to the Christian apprehension of God.[4] What these phrases from Lawrence's letters do plainly attest is this essentially Puritan quality of intensity. Even when he was at his most perverse, exasperating or even childish, this sense of awe, of creatureliness, of giving expression in his work to something beyond human life and far beyond his own psychological processes, never left him. It was this spiritual sensitivity on

[3] Introduction to *The Letters of D. H. Lawrence* (1932), p. xvii. He wrote, for example, three entirely separate drafts of *Lady Chatterley's Lover*.

[4] " Sixth, the apprehension of God as intimately present and active within the worshipper's own being, the inward source of life and power ; seventh, a feeling-tone, pervading the whole awareness, which is akin to awe, but which is really *sui generis* " (H. H. Farmer : Gifford Lectures entitled *Revelation and Religion*, p. 79). Another way of putting it would be to say that he believed in, and was livingly aware of, God the Creator and the Holy Spirit, but had little or no sense of God the Father or God the Son.

Lawrence's part which prompted Dr. F. R. Leavis to exclaim, on one occasion, " I can never forgive the Christians for not realising that Lawrence was on their side ! " Lawrence's religious consciousness never faded. At the end of his life, he said to his friends the Brewsters (who had become Buddhists) " I intend to find God : I wish to realise my relationship with Him. I do not any longer object to the word ' God.' My attitude regarding this has changed. I must establish a conscious relation with Him."[5] The Hound of Heaven was pursuing him still.

His second inheritance from the Congregational Chapel was a sturdy independence of conviction and action. His sister, Ada, recalls the days when, as children, they had all sung the Temperance choruses in the Band of Hope, one of which was " Dare to be a Daniel, Dare to stand alone," and comments : " His elders little realised how Bert Lawrence would dare to stand alone, and for what cause." Stick to your beliefs ; be willing to fight for them though every man's hand be against you—such have always been among the ruling tenets of Independency. There was in Lawrence nothing of that genteel respect for the conventionalities (whether of suburbia, bohemia, or proletaria), none of that punctilious sensitivity to what is 'not done' among 'gentlefolk', none of that carefully-assumed well-bred reticence towards topics of conversation or opinions which the neighbours would not care to hear expressed. " For me it is better to die than to do something which is utterly a violation to my soul," he writes to Lady Cynthia Asquith ;[6] and to Catherine Carswell,[7] " I know in my own soul a truth, a right, and no amount of neighbours can weight it out of the balance." These are utterances which would have elicited support and approval from our Reforming fathers of the Commonwealth, or of 1662, or of the Scottish Covenant—for they, too, displayed a like crude and 'impossible' indifference to accepted opinion. 'Father Tiverton', in his otherwise interesting and stimulating study,[8] is perhaps so anxious to demonstrate that Lawrence was a good Anglo-Catholic without knowing it, that he fails to give due weight to his subject's essential 'dissentingness' of temper, to his characteristic 'Dissenter's conscience' which would not—could not—yield, no matter how much pressure was brought to bear upon it. " The great thing is not to give

[5] E. and A. Brewster : *Reminiscences and Correspondence of D. H. Lawrence*, p. 224.

[6] Letter dated 15th November, 1916.

[7] Letter dated 9th July, 1916.

[8] *D. H. Lawrence and Human Existence* (1951).

in," he writes to Lady Cynthia :[9] and to Rolf Gardiner, " I am essentially a fighter : to wish me peace is bad luck —except the fighter's peace."[10] Whatever else Lawrence came to discard, or to imagine he had discarded, of the Reformed Christianity of his youth, he never discarded that : he remained a passionate dissenter (with a small 'd') to the end. He would have found much with which to agree in Bernard Manning's summary of Dissent :

> We are Dissenters . . . from the doctrines of all modern civilisation . . . from that shortsighted view which assumes that happiness comes by making the best of the world instead of by renouncing it and all its methods ; that blind optimism which trusts in some magical law of progress, which sits down to watch shell-fish develop into men by way of sea-monsters and then hopes that men will develop into angels by way of social reformers. From all such nonsense we utterly dissent. The true Dissenter has never put his faith in the gradual evolution of the highest life ; in education, in civilisation, in the uplifting tendency of the mutual intercourse of nations, in the growth of a sentiment of the brotherhood of man, in the force of enlightened public opinion and self-interest. These idols of the world have never appealed to him. Now they have fallen he is not alarmed, he is not even surprised . . . it is from all these things that he has always dissented.[11]

Almost every one of these phrases echoes, or can be paralleled by, some paragraph in one of Lawrence's letters or essays or poems—though not, of course, in the same theological sense : the meaning he gives to some of these words would be different from the meaning which Manning gives to them, though the difference is sometimes more apparent than real, more a matter of language than of differing faith or conviction. Lawrence had a sharp eye for the false gods of the modern world, however attractive might be their disguise, an instinctive and unerring feeling-awareness of the bogus. He saw himself as a prophet, " fighting at the outposts of thought," in Ibsen's phrase : and he was willing to suffer martyrdom rather than be silenced. Compromise with a wholly materialistic civilisation, which had smeared the countryside with ugliness and squalor and had reduced human beings from their true dignity as persons to a twilight half-existence as sentiently-dead beings—that was impossible for him. His

[9] Letter dated 1st July, 1919.
[10] Letter dated 4th July, 1924.
[11] *A Dissenter's Apologia* (1916).

Congregationalist upbringing had seen to that; it had done its work better than he knew, and he could no more go back on that insight than he could go back upon the experience of being born. Life was more than meat, and the body than raiment.

Thirdly, Congregationalism left its mark upon him in the form of a deeply-ingrained puritanism, in the widest sense of that much-abused word. He always felt, for example, that there was something very wicked in being idle: "I am a working man by instinct," he writes to Edward Garnett, "and I feel as if the Almighty would punish me for slacking. Do you think it's wicked? Do I do my fair share of work? —I've got a horror of loafing—and yet, well, I'll take my punishment later. But I feel guilty."[12] This outburst, obviously playful, yet with an undertone of seriousness, was occasioned by the fact that he often sat from breakfast to mid-day talking to his wife, who, free from any such puritan inhibitions, would laze contentedly in bed. Lawrence had to satisfy his conscience by early rising, even if he did little work thereafter. In the same way, he had an immense respect for craftsmanship of all kinds—when his wife threw her shoes into the Isar because the heel came off one of them, he said, "A pair of shoes takes a long time to make, and you should respect the labour somebody's put into those shoes"—and a proudly cultivated skill at humdrum menial tasks such as scrubbing, cleaning, cooking and baking, which many 'artists' would have considered as beneath their dignity. "I got the blues thinking of the future," he writes to a fellow-school-teacher, "so I left off and made some marmalade. It's amazing how it cheers one up to shred oranges or scrub the floor."[13] Above all, he retained to the end an intense prudishness in all matters connected with the body—a very different picture from that painted of him by his detractors and by the sensational Press, which never tired of libelling him as the dirty-minded pornographer. Those of us who grew up in the puritan tradition are often accused of hating and fearing the body, simply because we retain a certain reticence about it, in contrast to those whose conversation never seems to deal with anything else or to the equally dismaying 'antiseptic' or 'hygienic' attitude of the New World, with its perpetual advertising obsessions with bad breath and body odour, and which replaces the sense of sex as a holy mystery by glossy-magazine notions of it as something which "ought to be functioning smoothly, like one's bowels" (an attitude mercilessly

[12] Letter dated 30th October, 1912.
[13] Letter dated 17th January, 1913.

satirised by Margaret Mead, the American anthropologist). Admittedly, this puritan attitude has often, in the past, led on to prudery and even to prurience: but at its best it is rooted in a profound sense of the body as the "temple of the Holy Ghost," and of sex as something mysterious and awe-inspiring, an essentially private experience between two people which, out of reverence, ought to be kept private and not brazenly screamed from the housetops. Lawrence's innate puritanism, which so often surprised his bohemian friends, had a good deal of this attitude behind it. "Bert would never tolerate dirty stories"[14] says his sister of his adolescent years; and his American friends, the Brewsters, say the same of him at the end of his life: "Never during my years of intimacy with him have I ever known him to tell a vulgar story, nor to joke or speak lightly of sex . . . Indeed, he was the Puritan."[15] Catherine Carswell, who knew him better than most people, says much the same thing,[16] as do most of his contemporaries who have written about their friendship with him. Mrs. Carswell was even sternly rebuked by Lawrence on one occasion for returning to the sitting room, in search of a book, in her petticoat (having forgotten to bring a dressing gown away with her), after she had retired to bed. He disapproved, he said, of people appearing in their underclothes. Mrs. Carswell attributes this unexpected streak in him to his working-class origin ('unexpected' because, as we shall see, man-woman relationships bulked so large in his writings, and because the circle of artists and writers in which he moved possessed very different standards from those ruling among the members of Eastwood Congregational Church): but is it quite so easily accounted for? Working folk, one would have thought, are more accustomed to seeing one another in braces or petticoats, in view of their more crowded living conditions, than are their brethren of the suburbs. There is surely something in this trivial incident that goes much deeper: for it had other manifestations. Lawrence disliked any departure from natural reticence,[17] had no time whatever for sexual promiscuity,[18]

[14] Ada Lawrence and Stuart Gelder: *The Early Life of D. H. Lawrence*, p. 51.

[15] E. and A. Brewster, *op. cit*, p. 122.

[16] C. Carswell: *The Savage Pilgrimage*, p. 63.

[17] See, for example, the incident described in R. Aldington, *op. cit.*, p. 226.

[18] A characteristic quotation would be: "You mustn't think I advocate perpetual sex. Far from it. Nothing nauseates me more than promiscuous sex, in season and out of season. But I want, with Lady C(hatterley), to make an *adjustment in consciousness* to the basic physical realities. . . . God forbid that I should be taken as urging loose sex activity. There is a brief time for sex, and a long time when sex is out of place. But when it is out of place as an activity there should still be the large and quiet space in the consciousness where it lives quiescent. Old people can have a lovely quiescent sort of sex, like apples, leaving the young free for their sort" (letter to Lady Ottoline Morell, 28th December, 1928: *Lawrence's italics*). Here he comes very close to the Christian view of sex.

and was scathing on the subject of writers such as Casanova and James Joyce. Of the former's *Memoirs*, he wrote, with characteristic violence, " I tried him, but he smells . . . one must not be a creeping, itching, fingering, inferior being, led on chiefly by a dirty sniffing kind of curiosity, without pride or cleanness of soul. Without that, cleverness only stinks."[19] Of James Joyce's *Ulysses*, he writes in a still greater violence of disgust : " My God, what a clumsy *olla putrida* James Joyce is ! Nothing but old fags and cabbage-stumps of quotations from the Bible and the rest, stewed in the juice of deliberate journalistic dirty-mindedness—what old and hardworked staleness, masquerading as the all-new ! "[20] It might have been Joynson-Hicks[21] himself speaking. This deeply-ingrained puritanism in Lawrence is worth stressing, since many second-rate writers who today produce so-called realistic novels (ranging from the mildly erotic to the thoroughly unpleasant) fondly believe—or at least defensively allege—that they are following in Lawrence's footsteps, duly waving aloft the sacred banners of Truth and Freedom. Indeed, even a publishing firm as reputable and highly-respected as Penguin Books had the audacity, five years ago, to quote Lawrence's name in the 'blurb' attached to a wholly insensitive 'realistic' novel which was simply biological-lustful in its franker passages, utterly devoid of all genuine feeling, and written by an author utterly incapable of handling words. Lawrence would have been horrified, those who know his work only slightly less shocked. The whole attitude of the writer in question, and the whole tone of his book, bore not the slightest resemblance to Lawrence's : if it had affinities with anything, it would be with the frank animality of *The Arabian Nights*—save that the latter does well what this writer did very badly. One's condemnation of this particular novel, typical of so many of its kind, is not rooted in the fact that physical union, normally an essentially private experience, is there described in great detail (for Lawrence does the same thing in the unexpurgated *Lady Chatterley*) but springs from the fact that the descriptions are simply of the union of two physical beings, two *bodies* violently attracted to one another, and not as the union of two 'body-souls.' What must be called (for want of a better word) the

[19] Letter to Nelly Morrison, 1st September, 1921.

[20] It is interesting to compare this severe judgment with that of a Christian literary critic, who finds *Ulysses* " a great comic novel . . . the chief impression that the book leaves on you is of fun, pure fun " (Norman Nicholson : *Man and Literature*, p. 146).

[21] Who, as Home Secretary, ordered some of Lawrence's paintings, on view in an exhibition, to be seized by the police. They also removed several works by Blake, but finally agreed to replace them when assured that Blake had been dead for more than a hundred years.

essentially *spiritual* experience involved in physical union is totally lacking, as it was never lacking in Lawrence—least of all in *Lady Chatterley*. Always, in his work, there is an insistence upon a 'togetherness' which goes right down to the depths of one's being—which both prompts, and is the fruit of, this experience of physical love : the exact opposite of mere animal ruttishness, which is so often all that 'realistic' novels (such as the one under discussion) succeed in describing. H. E. Bates's character was profoundly right when he reflected " One could not enjoy the flesh truly until flesh had become unnecessary "[22]—that is, sex is not an end in itself : the ultimate unity lies deeper ; and it is precisely this spiritual oneness which distinguishes human beings, at such moments, from the animals, who are physical and instinctive (and nothing else) in their mating. It is this deeper relationship, both expressed and deepened by physical union, which Lawrence designated as 'tenderness',[23] and upon which he never ceased to insist as absolutely vital to the whole experience—and it is that element which is invariably missing from modern 'realistic' fiction. It lacks, in Lawrence's word, 'reverence' : it reduces sex to a mere biological hunger which, like the hunger for food, must be satisfied from time to time. This depersonalizes the whole relationship, and is one of the reasons why Christians find such novels so distasteful. To turn from *The Rainbow*, or from the expurgated passages of *Lady Chatterley*, to the average 'outspoken' novel is (at least to anyone with even a minimum of sensitivity) to move instantly into a quite different, less wholesome world. In his apparent preoccupation with the theme of male and female, Lawrence's aim never changed : it was to restore an essentially sacramental and reverent view of sex. Fundamentally, he was incessantly pleading—in, admittedly, an unusual way—for an atmosphere of true holiness to replace that of frightened hatred of the body (and the 'smut' to which it leads), for sex as something not only joyful but almost religiously mysterious, for a relationship whose ruling characteristic was, above all else (to employ his word again) 'tenderness.' All this his self-styled followers have wholly failed to understand. Lawrence remained, to the end, the puritan ; and only those who have never taken the trouble to study the man and his writings[24] can think of him as a man whose ideas were essentially immoral. As he himself once wrote to Edward Garnett, presumably in answer to his friend's

[22] *Lean Men*, ch. xxvii.

[23] The original title of *Lady Chatterley's Lover*, and a much more appropriate one.

[24] Including the *Letters* : one often gains a quite new picture of a writer through his letters—for example, of Keats, whose poems by themselves do not lead one to expect a down-to-earth realist with a lively sense of humour.

warning that someone disapproved of him : " Tell Mrs. Whale the wickedness is all on top—like those scarlet sweets we used to suck, and get bloody mouths. The inside is pure white sugar!"[25] If Lawrence sometimes set out to shock the public—as, towards the end of his life, he tended to do—there were good reasons (or valid excuses, according to one's viewpoint) for that attitude. For one thing, it is often necessary to overstate a truth in order to get a hearing for it, if that truth be a new insight or has long been neglected (there are innumerable examples of this in the history of theology, from Augustine to Barth—and even Dominical precedents, as, for instance, the saying about "hating one's father and mother" in *Luke* xiv. 26); for another, he grew more and more angry with a public which—as it seemed to him—persistently and deliberately misunderstood his 'sermons', sneered at him and persecuted him when he was honestly and sincerely trying to say something that would help humanity towards a richer quality of life, and was so insensitive that it could not distinguish between the literary equivalent of Boticelli's 'Venus' and the literary equivalent of the salacious 'Paris postcard', but took for granted that Lawrence was simply a money-making purveyor of the latter. Like all prophets, and not least those in the Puritan tradition, he was so sure, himself, of what he meant and of its rightness in the sight of God that he found it difficult to understand how others could not themselves see the truth of what he was trying to say, or how they could be so angered by his writings.

Fourthly, it is perhaps not wholly fanciful to detect a vestigial element of Congregationalism in his reiterated desire to collect round him a few like-minded friends and, with them, to form a little community which should order its life, both personal and corporate, on the basis of commonly-received insights. No doubt there were psychological reasons for this persistent ambition—among them the acute loneliness of the hyper-sensitive artist, set in a world with which he was wholly out of sympathy—but the resemblance between this notion and the doctrine of the 'gathered church' would seem to be too strong to be wholly coincidental. Choice souls, possessed of a vision, who have been drawn together 'out of the world' that they might share experience and gain further insight into truth—all this has a familiar ring about it to Congregationalists. In January 1915, we find Lawrence writing to an old friend of Eastwood days : " We will talk also of my pet scheme. I want to gather together about twenty souls and sail away

[25] Letter dated 10th February, 1912.

from this world of war and squalor and found a little colony where there shall be no money but a sort of communism as far as necessaries of life go, and some real decency." (The Pilgrim Fathers felt much the same about their world.) And, a fortnight later, he developed this idea in a letter to Lady Ottoline Morrell : " I want you to form the nucleus of a new community which shall start a new life amongst us—a life in which the only riches is integrity of character. So that each one may fulfil his own nature and deep desires to the uttermost, but wherein, though, the ultimate satisfaction and joy is in the completeness of us all as one. Let us be good together." Of course, he could not persuade anyone to go, either then or subsequently (his 'Rananim', as he called it, was to be sited, first, in Florida, and later, as the years passed, was moved, in imagination, to Cornwall, Sicily, Mexico, and then back to the English countryside) : but the vision persisted, and his longing for it never abated. W. Y. Tindall (in *D. H. Lawrence and Susan his cow*) is unjust to Lawrence on this point, seeing it as no more than a desire for " tyranny on his own terms and only on condition that he be tyrant . . . throughout his life he dreamed of starting a community over which he could rule," and Witter Bynner hardly less so;[26] in both instances, perhaps, because these writers had not grown up, as Lawrence had, with the idea of the 'gathered church,' whose members have been called 'out of the world' in order to bring salvation to it. Obviously the parallel cannot be pressed very far : Lawrence's dream was, in a sense, a secular one—or at least a humanistic one—rather than religious ; the whole point of the 'gathered church' is that it is not a man-made association of a few like-minded people, but a community called into existence, and maintained in being, by the Holy Spirit—" Where two or three are gathered together in My Name, there am I in the midst of them." But the idea of separateness from the world, the idea that " we never realise our true individuality but in communion,"[27] the almost monastic conviction that the world is in such a mess, and so alien in temper to all right living, that the only possible course to take is to go away with a few people who feel as you do, and order your common life together on the basis of your deepest convictions—all this has at least something in common with the temper and method of the early Independents : they, like Lawrence, did not belong to the 'awkward squad' because of some strange psychological cussedness, but took the course they did because they felt that

[26] See Witter Bynner : *Journey with Genius : Recollections and Reflections concerning the D. H. Lawrences*, pp. 198-203.

[27] P. T. Forsyth : *The Church and the Sacraments*, p. 44.

the contemporary situation left them with no real alternative if they were to be faithful to conscience and to the insights which had been vouchsafed to them. Had Lawrence been brought up an Anglican, this course, surely, would have been much less likely to have occurred to him : the whole Anglican ethos—peaceful penetration of the world, a Church which, like a great Mother, embraces all her children (even the most erring) and hopes, gradually, to transform them—would have been totally different. And his attitude towards those who ignored what he cared most deeply about would have been different too. (The Anglican Church still persists in clinging to the notion that all Englishmen are good Anglicans *really* : they may have 'got a bit slack' about churchgoing, but, fundamentally, they, outside the parish church—playing golf on Sundays, appearing only for a baptism or a wedding or a funeral—are one with us who are inside : believing the same things about life as we do. Congregationalists have never subscribed to such naive views.)

But perhaps, when all is said and done, Congregationalism's greatest legacy to Lawrence was the sense of wonder. His own words may be cited on this subject :

> The sheer delight of a child's apperception is based on *wonder* ; and deny it as we may, knowledge and wonder counteract one another. So that as knowledge increases, wonder decreases. . . . Now the great and fatal fruit of our civilisation, which is a civilisation based on knowledge, and hostile to experience, is boredom. All our wonderful education and learning is producing a grand sum-total of boredom. Modern people are inwardly thoroughly bored. Do as they may, they are bored. They are bored because they experience nothing. And they experience nothing because the wonder has gone out of them. And when the wonder has gone out of a man he is dead. He is henceforth only an insect. When all comes to all, the most precious element in life is wonder. Love is a great emotion, and power is power. But love and power are based on wonder. Love without wonder is a sensational affair, and power without wonder is mere force and compulsion. The one universal element in consciousness which is fundamental to life is the element of wonder. You cannot help feeling it in a bean as it starts to grow and pulls itself out of its jacket. You cannot help feeling it in the glisten of the nucleus of the amoeba. You recognise it, willy-nilly, in an ant busily tugging at a straw ; in a rook, as it walks the frosty grass . . . the sense of

wonder is our sixth sense. And it is the *natural* religious sense.

> Now we come back to the hymns. They live and glisten in the depths of the man's consciousness in undimmed wonder, because they have not been subjected to any criticism or analysis. . . . So that the miracle of the loaves and fishes is just as good to me now as when I was a child. I don't care whether historically it is a fact or not. What does it matter? It is part of the genuine wonder. The same with all the religious teaching I had as a child, apart from the didacticism and sentimentalism. I am eternally grateful for the wonder with which it filled my childhood :
>
> Sun of my soul, thou Saviour dear,
> It is not night if Thou be near.[28]

In conclusion, it is perhaps necessary to stress, once more, that these 'Congregationalist' characteristics which are to be found in Lawrence are no more than nuances, echoes, a few elements among others, such as go to make up that strange and baffling mystery, a human being. He is not to be 'explained' in terms of them : but, at the same time, without an understanding of them, our insight into his mind and heart and soul must forever be incomplete. And those who, like Mr. Eliot, lightly dismiss, or ignore, or deliberately misrepresent the religious environment of those early years within Eastwood Congregational Church, leave out of account something that is vital to our understanding of the man and his work. " Nothing is more difficult than to determine what a child takes in, and does not take in, of its environment and its teaching " (to quote, once more, Lawrence's own words on this very subject).[29] "One's early years are, after all, the formative ones, and they leave their indelible mark upon a man :

> Each gentle dove
> And sighing bough
> That makes the eve
> So fair to me,
> Has something far
> Diviner now
> To draw me back
> To Galilee . . . "

[28] *Assorted Articles*, pp. 157/60.

[29] *Ibid*, p. 155.

Erratum. In Part I, printed in our last issue, footnote 18 (page 248) refers to Rev. John Loosmore (page 249) not to Rev. G. Wesley Butler.

BEYOND APOLOGETIC

By P. J. Spooner, B.D.

In the Easter scene which has been called " the world's loveliest short story," two sad, bewildered folk, on their way to Emmaus, were joined by a stranger. To their troubled minds the stranger " expounded in all the scriptures the things concerning himself." It was the earliest Christian apologetic. Then the story tells us, " they drew nigh unto the village, whither they went : and he made as though he would have gone further." May this be a parable ? Where would He have taken them ?

Down the centuries since that first Easter Day it has been true of His way with men : " He made as though He would have gone further." Expounding the things concerning Himself—and then going on far : how far ? far beyond all apologetic ! G. K. Chesterton once said that the greatest line in English poetry was " Over the hills and far away." To faith there is always the " more beyond." Not a foot of earth but has above it the whole expanse of heaven. It was a characteristic phrase of Jesus : " how much more . . . "

There was another traveller who was met on the road to Damascus—" a mean little Jew " a modern writer has been pleased to call him—and how much further did the same crucified Lord take him ? It was Paul, or one so like him, who had gone so much further as to pour out that unsurpassed prayer in the Epistle to the Ephesians : " That the Father of our Lord Jesus Christ would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that you might be filled with all the fulness of God." That is how much further one man, in his day and generation, dared to believe that Christ would take His own along with Him.

For myself, I know no better measure by which we today may judge how much further our Lord is ready to take us with Him—" over the hills and far away." Beyond our farthest thoughts, beyond our noblest apologetic, here is something beyond our striving, something that is given for the asking. Only it must be the right asking. " What on

earth is ' Beyond Apologetic ' ? " a friend asked me. All I could answer was : " I suppose it is that without which there would be no Apologetic." When all is said, all apologetic, all Christian theology, starts from what is given, from what is done. It is a science which, like all science, is the expounding of a faith. The Oxford Dictionary defines Apologetics as " Argumentative defence, especially of Christianity." Alan Richardson, in his book *Christian Apologetics*, is more precise : " Apologetics deals with the relationship of the Christian faith to the wider sphere of man's 'secular' knowledge—philosophy, science, history, sociology and so on—with a view to showing that faith is not at variance with the truth that these enquiries have uncovered."

It is true, no doubt, that our business is not to defend but to commend the faith. None the less, we are fully persuaded that what we have to commend must, in these days, vindicate itself in open and free discussion, and this not least with unbelievers, from whom we have much to learn and whose very denials may well be truer to the mind of Christ than the self-assured proclamations of not a few ecclesiastics. Nor, as we believe, has the Church any greater need today than that of an apologetic commensurate with the "confused alarms" of those for whom the world

> Hath really neither joy, nor love, nor light,
> Nor certitude, nor peace, nor help for pain . . . . . .
> Where ignorant armies clash by night.

All the same, necessary and inevitable as apologetic is, we none of us begin or end with it. The explanation of every growing thing is what it grows into. The explanation of the oak is the gnarled old tree, not the acorn. So our ultimate concern in life, which is religion, must begin with what it has grown into in the lived experience of the whole Church, visible and invisible, rather than with what it sprang from. Some time ago a brilliantly written autobiography was published by a wide awake vicar in Bournemouth. His first chapter began with the record of what he was doing, there and then, in Bournemouth ; and each succeeding chapter carried back the story a stage, until the last chapter told of his birth and parentage. It is the only way to write one's life. As H. R. Mackintosh once said, it is the way theology should be written —that is, backwards from the end to the beginning. What is beyond apologetic comes first in life—apologetic follows after. Moreover, when all is said, " the highest cannot be spoken." It can only be acted—in this living concrete existence into which we have somehow been flung here below. So the Word

was made flesh and dwelt among us. It was lived—and so spoken to us, from beyond us.

Therefore, to try to speak what, in truth, cannot be spoken, and to do so in some kind of orderly way, let me return to that sublime prayer, that "immortal longing" which expresses most fully, for me, what is 'Beyond Apologetic.' The Apostle's prayer reaches out beyond the narrow confines of our little minds to "the fulness of God", so far as we are able to receive His gift of grace through Him who is the Life, the Truth, the Way.

(1) The Life. That He would grant you " out of the glorious richness of His resources . . . . to know the strength of the Spirit's inner re-inforcement—that Christ may actually live in your hearts by your faith." (J. B. Phillips trans.)

Beyond apologetic is this " inner re-inforcement of life "—the Christ-life, with the boundless possibilities that lie beyond the frustrations and limitations of man's present often meaningless and purposeless existence. First, then, there is " the beyond that is within "—life in the power of the Spirit.

(2) The Truth. That you may be able to grasp, with all Christians, what is the breadth and length and depth and height—to lay hold upon reality, the "not-hidden" i.e. the revealed—the opened secret which is made known not to the wise and understanding but to the pure in heart, truth not apprehended by reason alone, but reality in all its dimensions grasped by the awareness of one's whole being.

(3) The Way. " And to know the love of Christ which passeth knowledge." To know it as it can alone become known—by commitment to Christ's way—in the going out from self into the life of relation and commitment. In H. H. Farmer's well known phrase, " Christianity is absolute demand and final succour." From first to last it is, therefore, " Invitation to Pilgrimage." At the end of the road along which Christ would take us further and ever further most of us will only be able to say with Whittier :

> Let the thick curtain fall ;
> I better know than all
> How little I have gained
> How vast the unattained.

Yet there are times when round our little lives we catch sight of that immortal sea which brought us hither ; when God's greatness flows around our incompleteness, round our restless-

ness His rest ; when, so far as we have capacity to receive, our whole being is " filled with the very fulness of God." Though the road winds uphill all the way, maybe we have felt that Christ's invitation to pilgrimage has brought us so far on the way to the meaning and purpose for which we were made that in the losing of our life, even as He said, we have found it abundantly, extravagantly, filled to overflowing.

Upon these three themes, the Life, the Truth, the Way, I would try to say something beyond Apologetic.

1. The Life : this life's inner re-inforcement—His Spirit in the inner man, Christ dwelling in our hearts by faith.

We belong to a scientific, humanistic, technological age in which, for vast numbers, as Nietzsche said, God is dead. Ours is an era which has witnessed, in Martin Buber's phrase, "the eclipse of God," meaning, of course, the eclipse of the idea of God. Many have lost all awareness that life has other and richer experiences than processes of technical mastery over things, and that there is anything beyond them. The increasing control by man, not only of his physical environment, but of the processes that mould and fashion the mind, makes God less and less necessary for practical living. Man can direct and control his own life and destiny. So we are assured by many.

Nevertheless, there is a beyond that is within man himself. For man himself is not only an object in nature, to be studied like other objects, he is a subject who knows and has to make decisions. " He always," writes Weizsäcker, "finds himself faced with demands on him, demands that he must follow or reject. Misery, anguish and hope, love and hate, custom and conscience, fellow-man and God, make demands on him. Our knowledge of nature and our knowledge of man are like two half circles, which need to be joined in such a way that they combine to form a full circle, and this circle ought then to be followed round fully, many times." Outside the entire objective world with which science deals there is an essential factor in all experience, a fundamental element in reality, which is inaccessible to the methods of physical science. To observe a fact is one thing. To make a decision is a different thing.

Hence there is a growing recognition among leading thinkers today that after we have got all the light we can from experimental science we have each of us to decide to what way of life we shall *commit* ourselves. Life is something

to be adventurously lived. It is full of situations to which I can respond only with the commitment of my whole being. This is not to say that Christians are to cash in upon this or that failure or mistake in man's scientific quest, or upon man's evident bewilderment and inability to will his own plain good today. For we are all in the same condemnation. But it does mean that Christians stand for the wholeness of life; that man is more than scientist and technician, economic man, or cog in a machine. The concern of Christianity is with man as a being who exists as an end in himself, who acts and suffers, who has responsibility of choice, who sees at the end of the road death waiting for him, who needs a faith by which he can live, who can be free from anxiety and fear only when he knows where he may place his trust.

But the gulf between this Christian conception of life and that which is characteristic of modern man may appear well-nigh unbridgable. "A terrible thing is life," said Socrates, and our present day Existentialists agree with him. It is, said Thomas Hobbes, "solitary, poor, nasty, brutish and short." And indeed, Christianity has little good to say of life. "Few find it," said Jesus, concerning the strait gate and narrow way. Yet, in spite of all, the will to live remains. The first and fundamental wonder is existence itself. This little eye of mine, with its millions of cells, should be to me a deeper wonder than all the suns and stars of space. And yet, never was there an era in which all things human were viewed by its intellectuals with such burning contempt. To think nobly of the soul is now accounted a symptom of low intelligence.

Now, what is to be set over against all this life-denigration? I can think of nothing but our contemptible selves. We must look in the face the life we know. A lowering day it was when the first man stood face to face with the idea of the worthlessness and absurdity of life; with what Heidegger calls "the nothingness of life"; when it dawned upon him that the grapes were sour. Then followed all the "cursed, everlasting questions," as Dostoievsky called them. This ambiguous life, which has summoned many men to heroic endeavour, has driven many also to despair and self-destruction, and made others half-mad for the love of God. Either way, life is what we are alive *to*. It is a becoming. Its justification consists not in the increasing happiness it should here and now provide, but in the infinity of its possibilities and in its inextinguishable hope.

But hope in what? One thing is sure—that this great globe itself, "yea, all which it inherit, shall dissolve." It was never more true than today, that, without God in the world, man is without hope. No one has proclaimed this more clearly than Heidegger in his existentialist philosophy. Heidegger does not deny the existence of God; he only proclaims God's absence. But, anyway, man is here, somehow "thrown into existence." Man is bound up with the world. He can become merged in the world, so "losing himself," or he can resolve to be himself, in face of a world the being of which is alien to his own being. Even so, says Heidegger, man is burdened with care for the things of the world and he ends in death. Instead of fleeing from death, man is to accept and choose it as his own pre-eminent possibility—to make death the unifying factor in his existence—to relate all his possibilities to this one capital possibility—to see and accept the nothingness of his existence. This will deliver from illusion by substituting for it an open-eyed despair. "To be myself is to be nothing."

I quote Heidegger because once we accept his basic assumptions, as, however unconsciously, vast numbers apparently do (along with the assumption of an absentee and therefore negligible God)—I see no escape from this pessimist philosophy. What other view of life is possible than this of life's utter meaninglessness, its hopelessness, "a thing of sound and fury signifying nothing"? In the cry, *de profundis*, of T. S. Eliot's poem *The Rock*, this is how he pictures our human predicament:

> But it seems that something has happened that has never happened before: though we know not just when, or why, or how, or where.
>
> Men have left God not for other gods they say, but for no god; and this has never happened before
>
> That men both deny gods and worship gods, professing first Reason,
>
> And then Money, and Power, and what they call Life, or Race, or Dialectic.
>
> The Church disowned, the tower overthrown, the bells upturned, what have we to do
>
> But stand with empty hands and palms turned upwards
>
> In an age which advances progressively backwards?

It is significant that so influential a theologian as Bultmann, in his *New Testament Theology* follows in large measure

Heidegger's profound understanding of man-in-his-world. But what is far more significant is how far beyond this understanding Bultmann sees, radical though his New Testament theology is. Christian life, Bultmann declares, is a new understanding of the self. It means nothing less than a complete re-orientation of the entire personality, a new life oriented to God. But God is not found by searching—only by faith, which is a way of man's living in response to God's revelation of Himself. Without faith in God man's possibility in the grip of "facticity" is (as Heidegger says) nothingness. But, declares Bultmann, the possibility of fallen man to gain or regain his true, authentic existence is *given* him by the grace of God in Jesus Christ, which gift of God man can appropriate and make his own. Man's salvation can only come from beyond himself. It is not of man's effort of will or stern resolve, but the gift of God which delivers from past guilt and breaks the power of sin over human life.

Thus by a route unknown to our fathers Bultmann brings us to the core of the gospel they strove to proclaim. For him as for them our salvation, beyond all our expounding of its meaning and actuality, is the event constituted by the "mighty acts," the saving event, which God wrought in Jesus Christ and which made possible forgiveness and new life. Yet not a past event alone. It is present whenever the Word is proclaimed and authentically heard, says Bultmann, so that we receive a new understanding of ourselves *in relation to Christ, committed to Him*, and living not in our own power but in the power of God—"strengthened with might by His Spirit in the inner man."

If the human predicament be anything like that which significant thinkers of our day picture it to be, if modern man is, as Buber says, "sick in his very soul," if to be ourselves is to be nothing, to be heirs of death, not even so favoured as the beasts that perish but as beings who carry despair into the grave with them—then to commend our faith is to go far beyond all defence of it. It is to become alive to it in a new understanding of ourselves, to see ourselves in the light of Jesus Christ, related to Him, committed to Him. It is to ask, not "What shall we do?" but "Whence shall we receive?" that we may be strengthened with might in the inner man by the Spirit of Him who gave for us men and our salvation such an one as Jesus Christ to live and love and work on in our present lives. To commend our faith, and to do so quite simply, but in new and costly living, it is given us to let men see in us, in whom Christ dwells, the grace of God, His gift

and promise to them that perish. After Edward Wilson's death in the Antarctic, Pennell, one of his shipmates, wrote to Wilson's wife : " I never believed the Christ-life possible as an ideal until I saw it in your husband." Men said of Wilson, " he never thought of himself." So it was that he came to the truest understanding of himself. So the Word was made flesh and dwelt among men ; they saw Him in the man they knew. That is a glimpse of something beyond all apologetic.

2. The Truth. " That you may be strong to comprehend the breadth, and length, and depth, and height "—to grasp the " not-hidden," the revelation, the reality that lies " beyond all comprehension."

" God, our own souls, all the supreme realities and truths supremely deserving and claiming our assent and practice," wrote Baron von Hügel, " are both incomprehensible and indefinitely apprehensible, and the constant, vivid realisation of these two qualities is of primary and equal importance for us." Because God, if He is at all, is everywhere present, we may encounter Him in *all* the experiences of life. We may respond to Him even when we doubt or disbelieve in Him. When we respond to truth or beauty or goodness, is it God we respond to or to the sound of our own voice ? The humanist says it is ourselves who create these values. I know no conclusive proof. Nor do I feel the need for one. Otto's well-known conception of the numinous, the *mysterium tremendum fascinans*, pictures one side of our experience of reality which is awe-inspiring but incommunicable. What a Beethoven symphony or a passage of Shakespeare, or a great hymn means to me is at times a *mysterium tremendum*.

Religion is not a separate form of experience from others which move us deeply. It is the transfiguration of the whole of experience—its breadth and length and depth and height. Beyond all that our intellects can ever fashion into argument or proof, we all may find the reasons which only the heart can know. Vast beyond comprehension are the dimensions of the reality into which we are flung. " These are but the outskirts of His ways, how small a whisper do we hear of Him ! " " God makes nothing but riddles," says a character in one of Dostoievsky's novels. What passes beyond all our explanations and apologetic is " the antagonism at the heart of the world." Along with what we conceive as truth and beauty and goodness, along with all that speaks of a creative and beneficent principle at work in the world, a destructive and maleficent principle is also at work, equal in power, equal in

the extent of its dominion. There are light and darkness, terror and beauty, horrors and sublimities out of which heaven and earth were born. Without these mighty opposites there could be no world. Life is strife—in Nature and in man. The world was ill-designed for pleasure-making, but as Keats said, it does provide " a vale of soul-making." " If I am very, very good in heaven," asked the little girl, " shall I sometimes be allowed to have a little devil up to tea ? " There will always remain the final unaccountableness. The same world horrifies or delights. Every good casts its shadow. In such a world we may expect to find, as we do find, pessimists and optimists, lovers of life and haters of it. The choice is ours—between a Yea-saying and a No-saying to life, between life-affirmation and life-denial.

Here the religious man is brought on his way beyond all apologetic. He is brought to what Paul Tillich, in *The Protestant Era*, proclaims as the clue to the whole range of our Protestant life and witness today, namely, " the boundary situation." " To be religious," he says, " is to be ultimately concerned." By " the boundary situation " he means the situation encountered when human possibility reaches its limit, when human existence is confronted by an *ultimate* threat. The ultimate threat is not (as the existentialist would affirm) death, but what to the Christian is the second death, or as Jesus put it, not the fear of " them that kill the body " but of " that which is able to destroy both soul and body in hell." It is just because we are free to choose that we are radically threatened. Life confronts us with an unconditional demand to realise the true and make actual the good. If this demand is not fulfilled—and it is not—our existence is driven into discord, into the hidden agony that infects all life, and even death cannot free us from it. Wherever this situation is experienced in its unconditional and inescapable character, the human border-situation is encountered.

Here it is that we may be brought further on our way to comprehend what is the breadth and length and depth and height—to know the love of Christ. For it was in the Cross, with all its meaning, its poverty and its power, that humanity experienced the human boundary-situation as never before, and never after. In this power—indeed, in this impotence and poverty—the Protestant Church will stand, says Tillich, so long as it is aware of the meaning of its existence. Its message has to be directed to the man of today, who is aware of the confusion of his inner life, the cleavage in his behaviour, the demonic forces that play upon him. He senses that he

lacks ultimate truth, that he is often driven to the abyss of complete meaninglessness. He also knows that this situation is the result, not of a mechanical necessity, but of a destiny which implies freedom and guilt. He is near the boundary-situation that Protestantism proclaims. To him the message of the Church cannot be just theological truths, even of God or Christ, because the man of today is in doubt about all these. To him the Church must witness to the 'new being' which is manifest in Jesus as the Christ, and which is effectual in the life of the individual and of the community. And thus, living out the power of this new being, Protestantism lives wherever the boundary-situation is preached, its 'No' and its 'Yes' are proclaimed.

In Tillich's view, the Protestant message, its kerygma, is not presented primarily, if at all, to critical thought, but it speaks in concrete existence. It calls for *decision.* It is not a world-view, not a system of timeless truths about the universe. It rests on the revelation of God in Christ—His life and death and resurrection, and the Spirit that flows from Him into the life of our own time.

But what am I to decide? I am to decide between God and the world—between my understanding of myself in the light of the cross and resurrection of Christ, and the understanding of myself as *self-sufficient.*

Once again we are brought, in the valley of decision, face to face with self-sufficient, self-made, self-centred man! Man presumptuously making himself his own god! To a visitor who boastfully described himself as " a self-made man," Joseph Parker replied: " I am pleased to hear it; it relieves the Almighty of a very grave responsibility."

But in the light of the Cross? It " pours contempt on all our pride." Yet, even so, that is only half the truth. If the Son of God loved me and gave Himself for me—what am I not? I am a loved soul. " Were the whole realm of nature mine "—it were far too small to range the breadth and length and depth and height of this one soul! Only a love so amazing, so divine, can demand of life and soul and all to say—

> O passion of the heart of God, flow strong
> Through my weak veins, O Christ let Thy thoughts throng
> My narrow mind. Let Thy redeeming pain
> Thrill my flesh, till the world is born again.

3. The Way. "That you may know the love of Christ and be filled with all the fulness of God."

> Who knows
> . . . the secret, cherished, perilous,
> The terrible, shamefast, frightened, whispered, sweet,
> Heart-shattering secret of His way with us?

"And yet," wrote Paul, "show I unto you a more excellent way," and continued, "If I had the gift of foretelling the future and had in my mind not only all human knowledge but the secrets of God, and if, in addition, I had that absolute faith which can move mountains, but had no love, I tell you I should amount to nothing at all."

So far further, beyond the range of thought and aspiration, would He take us who meets us on the road we tread. He takes us where alone life is found—filled full—through *commitment*. For that is what honest religion means by love. It is relation. In Martin Buber's well-known phrase, "Real life is meeting."

I may play upon the piano one note and then another and another, but the melody lies in what happens between the notes. And more, I may sound two, three or four notes together, but the harmony lies solely in their relation with one another. Similarly, a famous painter put it simply: "What makes a masterpiece is what happens between the colours." Yet again: cut an inch out of one of Turner's paintings, it has been said, and you will find the infinite. What if, in going out to meet with all my being "one of the least of these my brethren"—there, *between us*, is to be found "all the fulness of God!" So Buber has laboured to make us see. "God is love, and the capacity to love is man's innermost participation in God. Thus love is not only a feeling: it is the godly in existence. Nor can one love God unless he loves his fellow man, for God is immanent in man as in all His creation." In keeping with this main conception Buber affirms that man does not possess God, he meets Him. "By the Kingdom of God Jesus meant no other-worldly consolation, no vague heavenly blessedness, but the perfected living together of men, the true community in which God shall have direct rule." Therefore religious reality is not what takes place in 'inwardness,' as is generally thought today, but what takes place between man and God in the reality of relation.

But another Jew, C. G. Montefiore, has marked how much further still Jesus would take us along with Him. The one unique and distinctive thought of God in the New Testament,

says Montefiore, a conception not found in any other faith, is the thought of God as the Good Shepherd who *goes out* to find the one sheep that is lost. The one utterly new thing in Christianity is this grace that seeks, that believes in us, and will not let us go—the love of Jesus, the Elder Brother who goes out into the far country to seek till he find the brother that is lost.

> And none of the ransomed ever knew
> How deep were the waters crossed,
> Nor how dark was the night which the Lord passed through
> E're He found His sheep that was lost.

To know the love of Christ is to know ourselves found of Him. His is the love that when it finds us it does not leave us any longer to ourselves. To know this is to know that He would take us further with Him into the secret place where spirit meets spirit, where we may learn of Him truths that are hidden from the wise—" that we might be filled with all the fulness of God." For

> Wise men, all ways of knowledge past,
> To the shepherd's wonder came at last.

But the crowning wonder is not that found in the cradle, but at the Cross. It is the wonder of a 'break-through,' beyond all that has entered into the heart of man to conceive. W. Russell Maltby wrote in *The Meaning of the Cross* :

> If to bear sins means to go where the sinner is, and refuse to leave him or to compromise with him ; to love a shameful being, and therefore to be pierced by his shame ; to devote oneself utterly to his recovery, and to follow him with ceaseless ministries, knowing that he cannot be recovered without his consent, and that his consent may be indefinitely withheld—if this is to bear sin, then this is what Jesus did upon the cross, and it is the innermost secret of the heart of God.

Along this way that He chose to go He would lead us further than we have yet thought to go. Beyond all defence of our faith, to know the love of Christ in living it, is to be brought into the community which that love creates, the fellowship of His spirit, the Church which is His body, the fullness of Him that filleth all in all.

Nor is this in any way to be regarded as merely an afterthought. What lies 'Beyond Apologetic' is in truth the beginning. It is that without which there would be no apologetic. Such as I am I owe to the Church of Christ's love,

It is the school of charity. Christ is not Christ without the community of love of which He is both the foundation and the head. There are times when one may feel, as did the late William Paton, that the Church is the most hopeless institution in the world—and yet is the only hope of the world. Nor is this lightly said. For I know no deeper understanding of the issues of this present time than that which is expressed by Weizsäcker. The choice, he says, is between love and power.

> The worth of knowledge depends on what power it serves. The world of modern man is the result of his daring enterprise, *knowledge without love*. Such knowledge is neither good nor bad, but when loveless knowledge serves the power of anti-Christ it assumes the role which in Christian imagery is the role of the devil.

Enough to see that the question with which our age confronts the Church goes beyond apologetic. It is the question of what we can do to bring back the power of love into human life, not a little sentiment, but the might of that costly, judging, heart-shattering, life-transforming love of Christ which passes understanding. I know how trivial, stupid, maddeningly petty some of us Christians can be. Yet ours is the continuing ministry of Jesus Christ in this present hour. "I know," said T. W. Manson recently, "it is very strange that the mighty power of God should be in the pierced hands of the Crucified. It is very strange that the love and knowledge of the glory of God should shine out from that bruised and blood-spattered face. It is very strange indeed, but it is true, and it is a final and inescapable truth; and our whole business is to learn it for ourselves and pass it on to the men and women of our generation."[1]

This is the adventure on which Christ would take us further than we have thought to go. We are not, many of us, very good at it. Like Father Tyrrell, who was excommunicated for heresy by the Roman Catholic Church, I too might say: "Oftentime I could have given it all up. But there was always that strange figure of the Man on the Cross —driving me on."

> O King, O Captain, wasted wan with scourging,
> Strong beyond speech, and wonderful with woe,
> Whither, relentless, wilt Thou still be urging
> Thy maimed and halt, that have not strength to go?
> Peace, peace, I follow. Why must we love Thee so?

[1] "The Bible in the Contempory Situation". *Congregational Quarterly*, Oct. 1953, p. 343

A FEW REMINISCENCES FROM A LIBERAL M.P.

By Donald W. Wade, M.A., LL.B., M.P.

In *The Christian Basis of Democracy*, the late Dr. Albert Peel described the influence of the Nonconformists, and the Independents in particular, on the development of political democracy; and he pointed out how their repudiation of the control of the State compelled them to develop their own form of self-government. "The more they were harried and persecuted," he wrote, "the more independent those congregations became and the more they were driven to practise the democratic method." This same "democratic method," carried by Nonconformists into the trade unions, co-operative societies and many other organisations, gradually transformed our political life. But in this random collection of reminiscences it would be inappropriate for me to discuss the influence of Nonconformists on the development of political democracy or to express my views on an equally interesting subject, namely the close relationship between Congregationalism and political Liberalism. Suffice it to say that in the small Liberal Parliamentary Party of which I am a member, three are Congregationalists, and I do not regard this as entirely a coincidence.

In the authoritarian age in which we are now living the task of a Liberal and a Congregationalist is not a particularly easy one. Although I have no desire to change either label, I would readily admit that there are times—in the realm of politics at any rate—when it would be a great convenience to be told what to do and what to believe. To judge each question on its merits in accordance with recognised principles is an ideal which is sometimes difficult to live up to—particularly when a wide range of issues has to be decided within the space of a few days. If I have gained anything from my experience of six and a half years in Parliament, I think it is a recognition of the responsibilities as well as the privileges of independence.

There are, undoubtedly, some advantages in belonging to a small independent party in the House of Commons. To anyone for whom strict party discipline is irksome the freedom of action and of thought in such a party is welcome. Furthermore it is often practicable in a small party to ascertain 'the sense of the meeting' without going through the formality of taking a vote, and each individual member has an opportunity

of contributing his views before a decision is taken. This is a privilege which many frustrated back-benchers in the larger parties may well envy. On the other hand a small party is inevitably overworked. There is a permanent state of over-full employment. I sometimes point out to my friends in the major parties that they do their utmost to keep us out of Parliament, but, once we are in, they offer us representation on every conceivable committee. I recollect that on one occasion I was serving on three committees, all of which met at the same time. One morning by a curious coincidence these committees met in rooms 13, 14 and 15. I was thus able to put in a brief attendance at each, but not to make any very useful contribution.

To those who wish to join our ranks—and I welcome the promising signs of revival in more than one constituency—I would say that it is just as well to have a sense of humour, for, in spite of the obvious electoral injustice, the fact that there are so few Liberal M.P.s provides a constant fund for jokes at the Liberals' expense. It often happens that only one of our number is on duty on the Liberal benches in the Chamber whilst the others are busily occupied on other Parliamentary duties, but a reference to " the solitary Liberal now present " invariably raises a laugh.

There have, of course, always been more than two parties in the British House of Commons, but in days gone by there was not quite the same need for a third party, since individual Members enjoyed much greater independence. To-day, with party discipline so highly developed and with not a single Independent Member in the House, the need for an independent-minded third party is, in my opinion, much greater than at any time in the past. On the other hand I do not think any M.P., or any group of M.P.s, conscious of the responsibilities of independence, would relish holding the balance of power. I certainly would not.

The Liberal Parliamentary party came near to holding the balance of power in the Parliament of 1950-51. It was an experience which I shall long remember. I was elected in February 1950 and I learnt what life could be like in a Parliament with the parties evenly balanced. The Labour government, which was then in power, had a very narrow majority and all eyes were on the Liberals, whose votes materially affected the life of the Government. Liberal M.P.s became accustomed to finding their actions watched and reported daily in the press. On one occasion I missed a division as a

consequence of having missed a train from Yorkshire. The following morning reporters were on the telephone asking me what train I had missed ; what train I had caught ; the time it had arrived in London and how long it took me by taxi to get from the station to the House. Fortunately the information which I gave them was accurate and, having answered frankly, I heard no more about it. There was no chance of slipping quietly away in those hectic days.

I had all the eagerness of a new recruit in the days following my first election. I remember feeling roused when a Member opposite made some sarcastic remarks about my party. Although I had not yet made my maiden speech, I was anxious to try to catch the Speaker's eye in order to refute what had been said. Lady Megan, who, although her political actions were often quite incalculable, was a very experienced Parliamentarian, advised me not to " waste my maiden on backchat." Somewhat reluctantly I took her advice and I now appreciate its wisdom, although when, a few days later, the time came for the ordeal which all new members have to face, my 'maiden' was very nearly impromptu.

Those were the days of snap divisions when Members were literally carried from their sick beds to vote. The Liberal Parliamentary Party, in order not to add to the confusion, adopted the practice of warning both sides at the earliest opportunity how they proposed to vote. It fell to my lot to give this warning in the course of my maiden speech. The Opposition had chosen for debate the subject of Fuel and Power, with special reference to the Coal industry. It was considered essential that some Liberal should take part. Unfortunately no one was available except myself. I could not claim to have any special knowledge of the subject and I was only given a few hours' notice. There were, therefore, no rehearsals before a mirror and no weeks of preparation for an occasion which would provide an opportunity for speaking with expert knowledge.

Although in the course of my brief speech I made it clear that the Liberals had decided to vote against the Government, the warning was not heeded—perhaps because it came from a new Member making his maiden speech. There was a division at the conclusion of the debate and the Government was defeated. This adverse vote, however, was not treated as a vote of 'no confidence' and the Government remained in office. It would have been unusual, and perhaps unique, for a new Member to bring down a Government with his maiden speech,

but I am not so unrealistic as to imagine that any arguments of mine materially affected the ultimate voting. In those days it was the relative state of health of the parties rather than the strength of the arguments put forward that determined the voting in the division lobbies. Alas, except on the rare occasions when there is a free vote, the weight of argument still has little effect on the way most Members vote.

I had a similar uncomfortable experience of being given no adequate opportunity for preparation when I made my maiden speech at the Council of Europe, which for three years I attended as a member of the British delegation. I was called on at very short notice to replace Lord Layton, who had suddenly been taken ill. Having been informed the evening before, I ordered some black coffee, retired to my bedroom and tried to think of some suitable observations. The following day provided me with one of my most embarrassing moments. I had only just started to speak when M. le President intervened, speaking rapidly in French. In the House of Commons Mr. Speaker only intervenes when a Member is committing some breach of the rules of order. I was dumbfounded. I wondered what serious breach I had committed.

To those who are not acquainted with the procedure, I should explain that the Assembly of the Council of Europe is similar to the Assembly of the United Nations, though on a smaller scale. Those delegates who, like myself, have an imperfect knowledge of foreign languages, use head-phones and make use of the excellent simultaneous interpretation. When rising to speak, however, a delegate removes his head-phones and speaks in his own language into a microphone. When M. le President began to speak I was quite unable to follow what he was saying. Fortunately I was spared the indignity of sitting down, putting on my head-phones and asking him to repeat himself. An attendant, thinking that there was something wrong with my microphone, came to the rescue. By the time he had adjusted it, my brain had begun to thaw and my knowledge of French was just sufficient for me to realise that M. le President was merely asking me to convey to Lord Layton the good wishes of the Assembly for his lordship's speedy recovery. I made a suitable reply and continued with my speech.

En passant I must pay a tribute to the interpreters. Interpretation at international conferences has become so skilful that differences of language are no longer a serious obstacle. It is differences in habits and customs—and even

more in political ideology—that create the main stumbling block to mutual understanding and international co-operation.

In preparing speeches on a wide variety of subjects I have found that there is one principle which can be applied to all occasions: "When in doubt, cut it out." Applying that principle now I feel inclined to cut out any attempt to make any profound observations based on my experience of public life. I will leave that to my elders. I would, however, make one general comment. The nearer one is to the scene of events the more difficult it is to see things in their right perspective. Furthermore, when looking back on past events, one often finds that it is the trivial incidents which have impressed themselves on one's memory. For example, on the first occasion when I met M. Mendes France he had just been elected Premier and had come to Strasbourg to address the Assembly of the Council of Europe. Although it was an important speech, I cannot remember very much of it. I do, however, remember very clearly the fact that this was the first occasion on which I had seen a Frenchman drinking a glass of milk. But perhaps this was not so trivial, for the following day M. Mendes France made a forthright attack on the alcohol interests in his country and this undoubtedly contributed to his later downfall.

There is no statesman of modern times about whom more anecdotes have been written than Winston Churchill. I believe the incident of the jujube has already been recorded. Churchill had just finished his speech in the House and had sat down. The Opposition speaker had begun to reply when Churchill stood up and started fumbling in his pockets. It was at once assumed that he intended to intervene with some pertinent question. In accordance with a custom of the House, the opposing speaker gave way, although he had only just commenced his speech. The House waited in silence whilst Churchill continued to fumble. He was so engrossed that at first he did not notice that he had brought the whole proceedings to a standstill. When he appreciated what had happened, he smiled and said, "I am sorry, I was only looking for a jujube." He was quite unconcerned at the anti-climax which he had created. Whilst I recollect this incident clearly, I have to admit that I cannot remember much of the speech which Churchill had just delivered.

On another occasion, when Winston Churchill was making a formidable speech—although not one of his outstanding orations—I had entered the Chamber rather late and I had

to sit on the steps of the gangway almost opposite to the Despatch Box. I was surrounded by other Members. My position was very uncomfortable and I began to suffer from cramp. I looked forward to the end of his speech, although I was well aware that many less fortunate than myself might have given much for the opportunity of listening to Winston Churchill at such close quarters.

In my boyhood days we used to produce a family magazine. All members of the family contributed and I was the editor. On one occasion, to provide much needed material, my mother was asked to submit a series of conundrums. Amongst them she included a photograph cut out of a newspaper, showing Mr. Asquith speaking at a big public meeting with my father close to him but sitting in the row behind. Underneath she had written : " Who is near to greatness, but takes a back seat ? " My grandmother, who had many of the characteristics of Queen Victoria and who was very proud of her only son, was definitely not amused.

In public life one becomes accustomed to being near to greatness. It is part of the daily round and one cannot stay permanently in a Boswellian state of mind. If familiarity does not breed contempt, it does tend to lessen one's sense of awe.

A few years ago I attended a conference in Rome and I had the privilege of being received in audience by the Pope. I will not describe the magnificent palace ; the Swiss guard ; the varied uniforms and the procession from room to room as one approaches the inner chamber where the audience is held. All this has been described before. I must content myself by saying that I found it a very interesting experience. The audience lasted about twenty minutes and the Pope talked about the conference which we had been attending, his recollections of England and his desire for world peace. Being typically insular our delegation had taken it for granted that the conversation would be in English, but it so happened that we were accompanied by a Peer with a very broad Scottish accent and an Englishman who spoke so rapidly that he could beat any Frenchman in conversational speed. It was probably for this reason that His Holiness looked to me to carry on most of the conversation. He spoke moderately good English ; yet I felt very tempted to correct his occasional errors. The fact that I did not do so was, I think, due to politeness rather than to a proper sense of reverence. I suppose it must be my

Nonconformist upbringing which prevented my feeling overwhelmed by the solemnity of the occasion.

Twenty-four hours later I was back in Huddersfield undergoing an experience as different from the pomp and ceremony of the Vatican as one could imagine. It was a Saturday and I spent the morning giving private interviews to constituents. When the last constituent had departed, my agent, a tidy man, thinking that I had left the building, locked up the office, which contained the only telephone, and locked the great oaken door at the entrance to the building. Too late I found myself shut in. There were no windows on the ground floor facing on to the street and there seemed every prospect of my being incarcerated for the week-end. Eventually I found a window which I could open. It was on an upper floor facing on to a yard at the back. I clambered out and climbed down a drain pipe, landing on a dust-bin in the yard. Had a policeman been passing at the time I should have had great difficulty in persuading him that I really was the Honourable Member for Huddersfield West !

Earlier that morning I had considered very carefully whether to put on my best suit for the function which I had promised to attend in the afternoon. I had even studied the weather forecast, but I certainly had not foreseen the possibility of having to slither down a somewhat dilapidated drain-pipe close to the main thoroughfare in my constituency. Such are the uncertainties of life. There is, however, one forecast which I believe that I can make with a reasonable degree of certainty—I shall remain a Liberal and a Congregationalist.

W. H. AUDEN AND THE PREACHER

By W. B. J. Martin

When I enter a preacher's study or a theological college library, I look round hopefully for the shelf of modern poetry. But I am invariably disappointed. Books on the conflict between science and religion there are a-plenty, but none on the alliance between religion and the arts. Our enemies get more attention from us than our friends. And what a friend we have, if we would only cultivate him, in the modern poet! What poetry is found on the preacher's shelves is usually bound in presentation-calf or clad in the demure navy-blue of the Oxford Press, dressed in solid, hard-wearing clothes like stout Victorian burgesses. What a change it would be to encounter those slim, gay boys from the house of Faber. After the inevitable Longfellow, Browning, Wordsworth and Tennyson, it would be a relief to come upon a sprinkling of Eliot, Auden, Spender, Muir and Day Lewis. And how glad congregations would be to hear something a little more modern than " The Hound of Heaven " or the " Everlasting Mercy," which are now threadbare with use. T. S. Eliot regards it as the poet's task " to purify the dialect of the tribe," and makes the point, surely applicable to the pulpit, that

> Last year's words belong to last year's language
> And next year's words await another voice.

When I share these thoughts with my fellow-preachers I am usually met with the complaint that modern poetry is obscure, that it is difficult, unintelligible at first hearing, and, finally, that it is unquotable. Here, perhaps, is the crux of the matter. There is, indeed, little in modern poetry that lends itself to homiletical exploitation, that can be lifted bodily and used immediately, that can serve to swing into a rousing peroration or sum up the preacher's argument in rhetorical rhyme.

But the preacher who complains that modern poetry is too difficult, is cutting himself off from his natural allies. Present-day poetry has much to give him for the enrichment of his own spirit and the deepening of his understanding of modern life. Amos Wilder, the American critic, says that " the creative imaginative expressions of culture are often our best clues to the diagnosis of men's hearts and the deeper movements of the age," and goes on to say that " the major works of contemporary literature are undeniably theological

in character. We are confronted on all sides with a spiritual ferment, an existential wrestling, an exploration of ultimate issues."

Of the major voices of modern literature, W. H. Auden's rings out loud and clear. Here is a modern man profoundly aware of the fateful issues of our time, one who has deliberately exposed himself to the strains and tensions of modern life. If, in the words of Henry Murray, the poet is " the super-sensitive, the super-perceptive and the super-expressive one, the first to feel the strain, the wrong, the lie, the nastiness and the dearth, the first to weep, to warn, to rebuke, to rebel, or to egress, and, also, the first to perceive the new promise, the hope, the sharable vision, incarnate in a single act or word, or in life," then Auden is indeed a poet, one who has deliberately " bared his breast to the spears of life."

Wynstan Hugh Auden began his writing life in the 'thirties, as a poet of social protest, deeply influenced by Marxism. In the first of his long works, " The Orators," he asked :

> What do you think about England
> This country of ours where nobody is well ?

He scented the grey disease of mediocrity, mediocrity of body as well as of mind, in that time of grey-faced men on the dole, when the most that could be said was that people were not ill ; it would have been an exaggeration to say they were well. And he unerringly detected behind the bodily and mental indifference a spiritual neutrality, with an accompanying sense of guilt. In his poem to W. B. Yeats written in 1939 he declares :

> Intellectual disgrace
> Stares from every human face,
> And the seas of pity lie
> Locked and frozen in each eye.

Almost inevitably he found himself in Spain during the Civil War, and it was while he was in Barcelona that his religious 'conversion' began to take shape. Perhaps it would be truer to say that, under the shock of his experiences, he awoke to what he had always really believed. The process was accelerated by his meeting, purely on business, with Charles Williams, the Christian novelist and poet. " When I met Charles Williams I had read none of his books ; our meetings were few and on business, yet I count them among my most unforgettable and precious experiences." He met the man of affairs, he went away impressed by the saint. More

and more it became obvious to him that political and social reform are not enough, and his experiences in the Civil War are summed-up in the line :

We must love one another or die.

But this love is no simple emotion. Only something as tough and resolute and informed as the enemy it seeks to overcome, will suffice. And one of the themes running through the works of Auden is the absolute necessity and the enormous difficulty of love, especially to men, like himself, who have become self-aware through a close and passionate acquaintance with the theories and insights of Marx on the one hand, and of Freud and Groddeck on the other. Auden is an enormously learned man ; indeed one of the difficulties we encounter in reading him is due to his immense scholarship, and to his allusive references to psychology, sociology and anthropology. Since his stay in America, to which he went in 1939, he has made a profound study of theology, also. His greatest debt in this field seems to be to Kiekegaard (a selection from whose works he has edited with a brilliant and penetrating introduction), and to Reinhold Niebuhr. His volume of poems, *Nones*, published in 1952, is dedicated " To Reinhold and Ursula Niebuhr " in a poem beginning :

We, too, had known golden hours . . .

It will be seen, then, that Auden is not only a Christian poet, he is that much rarer thing, a Protestant poet. He is Protestant not merely in his denominational affiliation (he is a practising Anglican), but in his attitude to life. He embodies what Paul Tillich has distinguished as " the Protestant principle," an attitude of openness to the creative Spirit of God, a striving " to find a ground unconditioned and absolute for all that exists conditionally," a principle that transcends its cultural entanglements at any particular time and offers both criticism and direction to social and personal life. He is Protestant, also, in his stress on the Word, on the Word that illuminates, that cleanses and redeems the senses, that organizes the feelings, and gives creative guidance to man. Because he has pushed doubt and negation to the limit, because he has experienced in his own person the sterility of rationalism and scientism, he sees the answers that Christianity gives as wildly exciting. On his lips old words like 'sin,' ' guilt,' ' redemption,' ' salvation,' ' justification ' are charged with new power. He sees the Christian message, not in terms of simple moralism or exhortation, or as a formula for peace of mind, or as a bulwark against the forces

of modernity. He sets the liberating Word against the alienation of modern man, guilty with nameless guilt, dogged by anxiety (which is more fundamental than worry or fear as popularly conceived), plagued and made ineffective by intense self-awareness. He hears the Word and declares it against the background of the increasing mechanization and depersonalization of life, against the barbarism and mediocrity, against the prosaic naturalism and thin rationality of our time. He is Protestant also in his insistence that Christianity must be lived on the frontiers, that the Witness must be fully involved in the strains and stresses, must know the questions from the inside.

All of Auden's poetry since 1937 has been informed by Christian insights and Christian convictions, but perhaps it is in his long work, " A Christmas Oratorio," included in the volume *For the Time Being*, published in 1955, that he gives the most explicit treatment of his Protestant faith. The framework of the poem is traditional—Advent, The Annunciation, The Summons, The Vision to the Shepherds, the Massacre of the Innocents, the Flight into Egypt ; but the treatment is modern, both in style and content. The style varies as the occasion demands, being both lyrical and apparently casual. Auden is, as the American critic Edmund Wilson has pointed out, "an incredible virtuoso—the most accomplished poet in English since the great nineteenth-century masters, Tennyson, Browning and Swinburne ; he does not call attention to this and many people who read him do not even know it." In his treatment of the Christmas story Auden is by turns simple and sophisticated, rhetorical and colloquial, careful and slapdash. He deliberately juxtaposes the modern and the ancient as when he makes Herod complain, " Legislation is helpless against the wild prayer of longing that rises, day in, day out, from all these households under my protection : ' O God, put away justice and truth for we cannot understand them and do not want them. Eternity would bore us dreadfully. Leave Thy heavens and come down to our earth of waterclocks and hedges. Become our uncle. Look after Baby amuse Grandfather, escort Madam to the opera, help Willy with his homework, introduce Muriel to a handsome naval officer. Be interesting and weak like us, and we will love you as we love ourselves '."

But it is in his treatment of the Wise Men and the Shepherds at the Manger that Auden reveals most fully both his grasp of the modern predicament and of the Christian answer. For the simple, untutored Shepherds the problem of life is to

find meaning in the monotony and routine of existence, to escape from the feeling of futility and exploitation. (For the purpose of this exposition, I run together the separate comments of the three Shepherds.)

> We never left the place where we were born,
> Have only lived one day, but every day
> Have walked a thousand miles yet only worn
> The grass between our work and home away.
> Lonely we were though never left alone.
> The solitude familiar to the poor
> Is feeling that the family next door,
> The way it talks, eats, dresses, loves, and hates,
> Is indistinguishable from one's own.
> Tonight for the first time the prison gates
> Have opened. Music and sudden light
> Have interrupted our routine tonight,
> And swept the filth of habit from our hearts.
> O here and now our endless journey starts.

It is hardly necessary to point out that the " filth of habit " is not a reference to filthy habits, but to the degrading power of habit as such, to the uncleanness that clings to the life which makes no fresh decisions. There is a scum that gets on the surface of life, which must be disturbed by conscious and deliberate choices, by acting from within customary situations. The Shepherds are traditionalists, but tradition has to be re-entered in every generation, to be grasped from within.

For the Wise Men, on the other hand, the problem is different. They know too much, and what they know cripples the will. Like Hamlet they suffer from an excess of self-awareness. " To be or not to be ? " is the question for them also. They realise, in the precise Shakespearean meaning of the words, that " Conscience (that is, consciousness, self-awareness) doth make cowards of us all." It is proof of Auden's immersion in modern existence that he sees that the problem for the Wise Men is

> How to love, and why.

What is simple and spontaneous for the Shepherds has become a matter of conscious deliberation for the Wise Men. The modern Wise Man is too much aware of psychology to love spontaneously ; even in the act of loving he finds himself examining his motives and questioning his attitudes, asking such questions as, " Am I using the other to repair a defect in myself ? ", " Am I, like a cat, caressing myself against the

loved-one ? ", " Am I seeking a Father or Mother-substitute ? ", " Am I using the body in order to solve the problems of the spirit ? "

The soliloquies of the Wise Men belong to the age of Freud ; they are the musings and searchings of men familiar with such concepts as the death-wish, the Oedipus complex, and the attempt to recover the security of pre-childhood.

> Our arrogant longing to attain the tomb,
> Our sullen wish to go back to the womb,
> To have no past, no future, is refused.

Observe how carefully chosen are those adjectives—'arrogant' and 'sullen,' and how much is packed into the verb 'attain.'

Auden here returns to his earlier conviction that " we must love one another or die," and in a series of close-packed verses he poses the problems that confront the modern intellectual when he attempts, with full seriousness, to put this love into practice.

> The discovery of the Wise Men at the Manger is that :
> Love does not will enraptured apathy ;
> Fate plays the passive role of dumb temptation
> To wills where Love can doubt, affirm, deny.

We are here in the realm of love between two individuals. 'Enraptured apathy' is a condition that lovers know well ; it is the condition that counterfeits true passion. When two people have failed to reach an understanding on a truly personal level, when they have tried and failed to 'explain' themselves each to the other, how often they give up the attempt as hopeless, and seek a reconciliation on the level of the physical. So, what I have heard described as " a torrid session " of love-making follows, where the estrangement is temporarily forgotten, but no ultimate understanding has been reached. This understanding can only be an achievement, the product of a love that " can doubt, affirm, deny."

The next insight that comes to the Wise Men at the Manger is that :

> The singular is not love's enemy ;
> Love's possibilities of realisation
> Require an otherness that can say " I ".

Behind this there is a reminiscence of the New Testament command, Thou shalt love thy neighbour *as thyself*. Only two people who have become fully personal can affect a true union. As there is a true and false mysticism—a mysticism

which seeks to lose personal identity in the All, and a mysticism which seeks to affirm and enrich and give the self in a what Buber calls an " I-Thou " relationship—so there is a true and false love. Properly understood, " the singular is not love's enemy." In order to give ourselves to another, we must have a self to give.

> Love does not fear substantial anarchy,
> But vividly expresses obligation
> With movement and in spontaneity.

Behind this enigmatic utterance lies the distinction, familiar to students of philosophy, between 'substance' and 'accident.' The upheavals of personal encounter, the 'anarchy' of human relationships, do not apply merely to the surface, but lie in the depths. It belongs to the very nature of a real personal relationship to be open to discovery, change, and uncertainty. Love goes sour when we demand that the other person be ever the same, when we take the beloved for granted. To be in love means to rejoice in the growth and change of the beloved ; it means greeting the other in an attitude of expectancy and new discovery.

Space forbids a detailed exposition of other parts of the poem, though attention must be directed to the direct theological matter of Simeon's speech. But whether couched in theological language or not, all Auden's later work is of deep interest to the preacher. If we define religion in Paul Tillich's terms as being related, not primarily to orthodoxies of creed or dogma, but to man's ultimate concerns, " with the meaning of life and with all the forces that threaten or support that meaning," then the work of Auden is indeed essentially religious. Although he has issued the warning (to himself as well as to us ?) that " art is not metaphysics any more than it is conduct, and the artist is usually unwise to insist too directly in his art upon his beliefs," he has also said that " Poetry is . . . concerned . . . with extending our knowledge of good and evil, perhaps making the necessity for action more urgent and its nature more clear, but leading us to the point where it is possible to make a rational and moral choice." It is with the extension of our knowledge of good and evil, and the clarification of the choices upon to us, that Auden deals, and his help will greatly strengthen the preacher as he seeks to proclaim the timeless Gospel to men and women in this 'age of anxiety.'

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AND RELEVANT STUDIES

The Background of the New Testament and its Eschatology. Studies in honour of C. H. Dodd. Edited by W. D. Davies and D. Daube. 554 + xviii pp. Cambridge University Press. 70s.

Nearly fifty years ago Dr. C. H. Dodd published his first monograph. Since then there has been a continuous and growing stream of writings from his pen which have made a very notable contribution to New Testament scholarship and have given Dr. Dodd his rank as one of the foremost of European scholars. Congregationalists have the right to be proud that he is one of us—not that he himself stands for any narrow denominationalism—and to rejoice in this *festschrift* presented to him by some twenty-six scholars from many branches of the Church. The theme of the book was suggested and its unity attained by concentrating on the two fields in which Dr. Dodd has made the most significant and fruitful contributions, namely in the background of the New Testament (where his studies in the LXX, the Hermetica, and " the Bible and the Greeks " have been so important) and in eschatology (of which he has given us a new understanding). The editing has been carefully done by Professor W. D. Davies, now of Princeton, who was one of Dr. Dodd's pupils, and by Professor David Daube of Oxford who is of the Jewish faith and has been for so long a colleague and friend. They rightly say in an open letter to the man they honour that they represent multitudes in the English-speaking world who acknowledge their debt to Dodd, that he has spoken to the times as a prince among exegetes who has made the Bible speak with power to modern man, and that they themselves have done this work with the deepest respect for his scholarship and with the warmest feelings for him as a man.

The bare list of the contributors and their subjects shows what a treasury is here. British contributors include E. C. Blackman, R. P. Casey, Matthew Black, Peter Katz, T. W. Manson, C. K. Barrett, E. G. Selwyn, and C. F. D. Moule ; from America, K. W. Clark, F. C. Grant, W. D. Davies, W. F. Albright, H. J. Cadbury, and A. N. Wilder ; from the Continent, H. Riesenfeld of Uppsala, H. J. Schoeps and E. Stauffer of Erlangen, G. Bornkamm of Heidelberg, A. Feuillet and M. Goguel of Paris, H. Clavier and J. Héring of Strasbourg, R. Bultmann of Marburg, Oscar Cullmann of Basel, E. Schweizer of Zürich, and N. A. Dahl of Oslo. Four of the twenty-six contributions are in French, and five in German. Dr. Cullmann's article on " Eschatology and Missions in the New Testament " is translated by Dr. Olive Wyon. More than a third of the book is in French or German. One could have wished for the sake of English readers that it had all been in English ; but it will be read and used on the Continent and is not primarily for English readers only.

It is not possible in the space of this brief review to mention all the articles, still less to do justice to them. Some we may notice. E. C. Blackman discusses very clearly the task of exegesis, dealing fairly and faithfully with Vischer and Thornton, and insisting that there are two controlling considerations in criticism: that the Bible is distinct from other writings (and is not simply history, or literature, or philosophy) and that it has to be made available as God's Word to modern man. Kenneth Clark has an important summary of the present state of textual criticism following upon the discoveries of the last thirty years, the recognition of the Caesarean texts, the reassessment of the Byzantine text, and the new study of complicated problems presented by lectionaries. R. P. Casey examines *gnosis* in the New Testament and doubts whether *gnosis* and Gnosticism were significant factors in the origins of Christianity. T. W. Manson makes a fresh and acute assessment of Form Criticism, of thoroughgoing eschatology, and of suggestions that traditions about Jesus are in any considerable degree the creation of the Christian community. W. D. Davies has a careful and detailed study of Archbishop Carrington on the primitive calendar; Matthew Black discusses the Essenes in Hippolytus and Josephus; F. C. Grant examines the economic background of the New Testament and finds that Christianity was not a social revolution disguised as a cult but a religion pure and simple; Riesenfeld has an important article on the mythological background of New Testament Christology in Old Testament kingship, the Son of Man, and in the king as high priest; W. F. Albright has a fresh study of the Essenes of the four Qumrân scrolls and the light that is thrown on the Fourth Gospel; Oscar Cullman deals fully with the contention that the eschatological expectation of the End would paralyse missionary impulse; Bultmann looks at Dodd's *The Bible Today*, pays it a warm tribute, and relates it to eschatology; Goguel writes on the nature of Salvation in the Pauline theology (with interesting diagrams of different types of Christology); the eschatology of Hebrews and I Peter are dealt with in the full and penetrating manner which we would expect from C. K. Barrett and E. G. Selwyn respectively.

This is a worthy and an important volume which honours a very great scholar by gathering together boundless riches which can be shared by students. The volume is completed by a happy portrait of Dodd, his *curriculum vitae*, a bibliography of most of his writings, and a very detailed index of Biblical references.

The Gospel of Mark. By William Barclay. 390 + xxi pp. Saint Andrew Press. 12s. 6d., paper 5s. 6d.

The Acts of the Apostles. By William Barclay. 213 + xix pp. Saint Andrew Press. 10s. 6d., paper 4s. 6d.

The Fourth Gospel. By J. Alexander Findlay. 166 pp. Epworth Press. 12s. 6d.

A New Testament Commentary. Vol. III: The Later Epistles and the Apocalypse. By Ronald Knox. 243 + ix pp. Burns Oates and Washbourne. 21s.

Here are four excellent volumes all representing different approaches to the task of the commentator and all fulfilling their purpose in useful and readable fashion. The two books by William Barclay are second editions and appear as part of *The Daily Study Bible* in which the writer hopes ultimately to cover the whole New Testament. His work is so uniformly illuminating and presents sound scholarship so simply that it

is to be hoped that other volumes will follow soon. Mr. Barclay provides a useful translation and then comments, section by section, with many lively, new and appropriate illustrations. Sometimes he tends to repeat what he says elsewhere (which gives one the opportunity to call attention to his recent studies on the miracles and on the parables, published for the Church of Scotland Youth Committee), but the preacher, teacher and Bible study leader will find himself increasingly indebted to the knowledge and insight which Mr. Barclay shows. In the commentary on Mark, p. 86, C. J. Cadoux should read A. T. Cadoux.

Dr. Findlay from his retirement continues to put out his scholarly and fascinating studies. This latest book is a kind of running commentary on the Fourth Gospel which is candid in its judgments and yet profound and penetrating. The introduction is very good and the arrangement of the material is happy. We have grown used to associating Dr. Findlay with ingenious theories; many will find those in this book attractive, for example the view that Judas was a Temple-zealot, and the defence of Peter's denial of his Lord.

Mgr. Ronald Knox completes his monumental task of issuing a commentary based on his own great translation of the New Testament; volume three sees the work ended. He is bound to take a very conservative view as a critic (he defends the Pauline authorship of Hebrews, the integrity of the Pastorals, and the Petrine authorship of II Peter), but there is value in our being challenged to re-examine what modern critical study takes for granted; and there is even greater value in his careful examination of manuscript variants (particularly as between the Greek and the Latin), in his honest facing of difficulties, and in his oftentimes original approach which uncovers new truths with acuteness and clarity.

St. Paul's Journeys in the Greek Orient. By Henri Metzger. 75 pp. S.C.M. 8s. 6d.

The new series "Studies in Biblical Archaeology", of which six titles have been announced, is by André Parrot, with the exception of this book, which is by a former member of the French School in Athens, here translated by Professor S. H. Hooke. It arose out of a journey he made ten years ago in western Anatolia and among the islands off the coast of Asia Minor, and is an attempt to re-live some of the visits of Paul on his missionary tours and to examine the motives which led Paul to choose this or that region for evangelistic work. It follows the Acts of the Apostles closely throughout. Within its rather limited compass the book achieves its object, is well illustrated and carries some good maps, a chronology of Paul's journeys and a brief bibliography. There are one or two slips including the confusion of Caesarea Philippi and Caesarea on the sea coast (on p. 9). W. Gordon Robinson.

Mark's Witness to Jesus Christ. Eduard Lohse. 88 pp. U.S.C.L. 2s.

This is the third volume in the World Christian Books Series; and it is by a young German scholar, at present assistant to the Professor of the New Testament in the Johannes-Gutenberg University, Mainz. Within 88 pages there is a full, weighty, but never ponderous, discussion of the material. Dr. Lohse assumes the general truth of the Form-Critical School's position, and from that vantage-point discusses how St. Mark's Gospel came to be written; and then the content of the Gospel is discussed under such heads as Jesus the Messiah, the Acts of Jesus, the Message that

Jesus proclaimed, the Passion and Resurrection of Jesus Christ. The particularly valuable feature of this running commentary on *St. Mark* is that it brings out the theological meaning of the text and relates it to other parts of Scripture in an illuminating (but not forced) manner. There is also a valuable note on how to use this book, which is really a very useful series of hints on Bible-study, which on internal evidence may be alleged to come from Bishop Neill's pen. JOHN HUXTABLE.

Also the Holy Ghost: an essay on the Bible. By a Religious of C.S.M.V. 71 pp. Mowbray. 4s.

This is an inadequate sermon on a very important text—the truth of the Bible for today. The book upholds "against all comers the view of Biblical inspiration which is traditional in the Church." There are no doubt many traditional views which are worth defending, but not the traditional view of Biblical inspiration. The author has made allowance for natural science but not for the modern approach to history. As a result, her work is out of the current mode. Among what are called 'knots in the bulrush' is the story of Balaam's ass. This is solved by saying that "the bond can be particularly close between a man and his mount; and Balaam doubtless knew exactly what his ass wanted him to know." And "for the power of understanding and communication in a modern Syrian ass, read the account of Belinda in Brian Stuart's *Desert Adventure*." Does this help to establish the truth and authority of the Bible?

H. CUNLIFFE-JONES.

The Virgin Mary. GIOVANNI MIEGGE. 196 pp. Lutterworth. 21s.

This is an excellent translation of a study of the Roman Catholic Marian Doctrine by a Waldensian Professor of Church History; and it is much to be hoped that it will have many readers, since it deals learnedly and without needless polemic with an issue which baffles Protestants, who are all too apt to dismiss the whole business of mariology with amused contempt. It is, however, a duty to try to understand what spiritual values and needs are thought to be conserved and met by devotion to Mary; and, in any case, we cannot effectively controvert what we have not bothered to understand correctly. This Professor Miegge enables us to do, as he deals with his subject under several heads, e.g. the Mother of God, Queen of Heaven, the Assumption, the Co-Redemptress and so on; and under all his heads he provides the historical data which indicate how this or that aspect of mariology has grown through the Christian centuries. It becomes clear that the present claims made for Mary can find no real basis either in Scripture or in venerable tradition. Mariology rests upon a strange amalgam of pious beliefs undisciplined by Scripture, pagan cults ineffectively baptized into Christ, and a reliance upon apocryphal and pseudepigraphical writings which takes no heed of the normal canons of historical evidence. Yet this is not all. Other powerful factors in the growth of mariology are disclosed: the Virgin is the embodiment of the ascetic ideal, the apex of a celibate pyramid; the phrase 'Mother of God' (theotokos), coined in the early christological controversies, is made to bear meanings not then intended; the doctrine of the development of doctrine enables the Pope in the twentieth century to promulgate some novelty as implicit in the Faith from the very beginning. Two further points of primary importance emerge. First, Dr. Miegge proves beyond doubt that a major factor in the accelerating development of mariology has been that our Lord has become such a transcendent figure in Catholic

thought and piety that the virtues of compassion and readiness to forgive have become more and more associated with his mother, who increasingly becomes the Mediatrix between mortal men and her exalted Son. The second fact worth emphasising here is that this book shows in a quite startling way the fantasies to which sincere and learned men can be led when their thought is insufficiently rooted in biblical evidence and is dominated by an abstract logic, which is content with its own consistency and asks no questions about its premise or its conclusion. In effect, though not explicitly, Professor Miegge has written a learned and restrained charge of heresy against the Church of Rome; and in an age which cannot avoid controversy with Rome, he has given us a model of controversial manners and method. JOHN HUXTABLE.

Nineveh and the Old Testament. By ANDRÉ PARROT. 96 pp. S.C.M. 8s. 6d.

This is No. 3 in the "Studies in Biblical Archaeology," and has been translated by B. E. Hooke. Like the preceding volumes in the series, it is accurate and interesting. There are five illustrations and 20 figures. The Bibliography will be of use to the non-specialist.

Parrot follows the method of exposition he used so successfully in his "Discovering Buried Worlds," viz. brief biographies of the Archaeologists. By this means, he shows the growth in importance of archaeology for the understanding of the Bible. The other chapters deal with findings in the field and with the history of Nineveh, all in relation to the Old Testament. In a brief Epilogue he points to the influence of Nineveh on Gospel symbolism. JAMES WOOD.

Lives and Legends of the Georgian Saints. By D. M. LANG. 180 pp. Allen and Unwin. 13s. 6d.

The Orthodox Church of Georgia is one of those Middle Eastern Churches which survived subjugations and persecutions quite beyond anything experienced in the West. This book will give some insight into its history and nature, and recounts the courage and saintliness of many of its martyrs. It must be borne in mind that the mediaeval Middle East was lacking in our critical historical sense, and passed on as fact much that we should reject as incredible. It is therefore often very difficult to determine what is the substratum of truth beneath some very extraordinary stories. Much is no doubt included that we cannot accept; but we perceive through the mists men and women of courage and devotion, of whom we may well wish we had more certain knowledge.
A. R. VINE.

Old Priest and New Presbyter: Episcopacy and Presbyterianism since the Reformation with especial relation to the Churches of England and Scotland. By NORMAN SYKES. 266 pp. Cambridge University Press. 27s. 6d.

History of the Moravian Church: the story of the first international Protestant Church. By EDWARD LANGTON. 173 pp. George Allen & Unwin. 12s. 6d.

The insistence by the Church of England on the 'necessity' of ordination by 'the historic episcopate' as a condition of full communion, let alone union, between other Churches and itself lends special interest to Professor Sykes' historical survey of the Anglican attitude to episcopacy. He shows

that " the Tractarian position that the validity of the sacraments should depend upon ordination by a bishop," together with the claim that episcopal ordination " marks us, *exclusively*, for God's ambassadors " (*Tract* 4), was " a new note," marking " the emergence of a new emphasis upon, if not a novel doctrine of, episcopacy in the church of England." The earlier Elizabethan apologists, as Keble observed " with surprise and regret," " never venture to urge its *exclusive* claim, or to connect the succession with the validity of the holy Sacraments," only " apostolic, not dominical, authority " being ascribed to episcopacy even in the later books of the *Ecclesiastical Polity*; while in the seventeenth century Hall and Bramhall regard episcopacy as not of " the true nature and essence of a church " but only of its " integrity and perfection." In these men's mouths 'necessity' refers not to a theoretic necessity of episcopacy but to the practical necessity which had unhappily forced churches abroad to lose or abandon episcopacy; for " only in England and Sweden was royal resolution combined with episcopal subservience in sufficient measure to ensure the continuity of episcopacy side by side with reform of doctrine and liturgy; and elsewhere only the *Unitas Fratrum* preserved their episcopal succession." " The episcopal divines in England . . .," writes Bramhall, " unchurch none at all, but leave them to stand or fall to their own Master."

The deeper issue which Professor Sykes' book raises is whether the triumph of the Tractarian position represents a divine leading into fresh truth or recovery from error or a human relapse into error. Here, brief comment on certain other issues is more appropriate. First, if by his historical analysis Professor Sykes weakens current insistence on the necessity of episcopal ordination in other national Churches (including the Church of Scotland), in England it leaves the situation unaffected. Here, the Church of England has ever recognized only one Church, itself, the national Church established under the royal supremacy, the episcopal ordination of whose clergy is required by law. " With these men we must be all unchurched for casting off Diocesan Episcopacy: . . . because we had not a Bishop to lay his hands on us, we are not sent from God ": these words were written not since the Tractarian controversy but in 1658, by a young minister to Richard Baxter. Secondly, if by his analysis Professor Sykes weakens current insistence on episcopal ordination as necessary for valid sacraments, he leaves it as necessary in obedience to law or royal command. Such a requirement not only curiously isolates the Church of England from other parts of the Anglican Communion which are not established by law but would still insist on episcopacy, it also excludes Christians in England who cannot give unquestioned supremacy to any secular tribunal, even to the law, let alone to a godly (or ungodly) prince. Thirdly, it has become doubtful where the supremacy claimed now resides; for, although bishops still swear homage to the sovereign as supreme, in legal practice the royal supremacy has largely devolved upon Parliament and the Prime Minister, while at some points a virtual supremacy is exercised by the Archbishop of Canterbury. What, in particular, is the place of Parliament? Since the royal consent in a personal sense is no longer required for the passing of laws, could Parliament now (though not in 1646) not only legally but properly abolish episcopacy? and since in 1749 Parliament recognized the *Unitas Fratrum* or Moravian Church as " An Ancient Protestant and Episcopal Church," what justification or significance would Professor Sykes' argument allow to the pronouncement of an Anglican committee in 1907 that the validity of Moravian orders was " non-proven on historical grounds "?

The care of the Moravians to preserve their episcopal succession from the Waldenses through such great names as those of J. A. Comenius, D. E. Jablonski and Count Zinzendorf—"they felt that they needed ordinations which the most rigid Episcopalians in the English colonies must acknowledge," Dr. Langton writes—is only one remarkable feature in their noble history. In this country the Moravian Church is little known save by students of the origins of Methodism: its members and adherents number only 3,223 and its active ministers only 39. Alike for its faithfulness under generations of persecution and for its strong international sense, both missionary and ecumenical, it deserves to be better known. The fifth centenary of its foundation falls next year, and Dr. Langton has done well to seize the opportunity to tell its story. His book, which draws largely on the older standard histories by Cranz, Bost and J. E. Hutton, is clear and objective—Dr. Langton is not a Moravian himself—and is adorned by a number of portraits, that of James Hutton, a leading English Moravian in the eighteenth century, showing him with an enormous ear-trumpet. GEOFFREY F. NUTTALL.

John Colet, Dean of St. Paul's from 1504 till his death in 1519, and founder of St. Paul's School, has enjoyed a succession of biographers as the centuries have passed, and deservedly so: his friendship with Erasmus, his sermons expounding the Pauline epistles, the picture which he presents of "churchmanship which combined reform with orthodoxy" (to use a phrase of P. S. Allen's), his educational ideals, have all aroused interested comment. In **Dean Colet and his Theology** (S.P.C.K., 30s.), Mr. E. W. Hunt claims to be the first to present a study of Colet's theology: "the theocentricity of his Humanism" and "his mystical ideas" receive special attention. Mr. Hunt has made an independent study of Colet's writings and generously provides the Latin in footnotes as well as a translation, often his own, in the text. Many Latin passages have been copied (or printed) inexactly or with omissions, and when put alongside Froude's sprightly renderings the translations often read woodenly; but Mr. Hunt has certainly added to Coletiana. If he does not succeed in showing any originality in Colet's thought, this is perhaps no more than one would expect from the commonsense, earthy, almost peasant face in Holbein's familiar portrait of the Dean.

One might think that the Quaker Saints are written up sufficiently by members of their own communion, but about many of them there is a peculiar attraction which is felt by others than Friends; and in **The Quiet in the Land: Some Quaker Saints Challenge us Today** (Epworth Press, 7s. 6d.), by Mr. D. W. Lambert, Principal of Lebanon College, Berwick-on-Tweed, we meet once more George Fox and Margaret Fell, Isaac and Mary Pennington, John Woolman, Stephen Grellet, Elizabeth Fry and the rest. The book consists of brief essays which might well prove useful to leaders of study groups. It is strange that the short bibliography refers to two books by L. V. Hodgkin but not to her exquisite *Book of Quaker Saints*.

Delinquent Saints (Columbia University Press. London: Cumberlege, 48s.), by Mr. Emil Oberholzer, Jr., is No. 590 in the "Studies in the Social Sciences" proceeding from Columbia University. Its sub-title is "Disciplinary Action in the Early Congregational Churches of Massachusetts." It is a thorough piece of work, and is carefully documented. It is based largely on "the records of the churches" (what in this country we call Church Books), and has eleven statistical tables and a bibliographical

essay running to 35 pages. The treatment is largely by type of offence, such as 'marrying out' and domestic quarrels, adultery and fornication, drunkenness, false witness, dishonesty and stealing. In a book of social case-history it would be unreasonable to expect more sympathy than the charge of " sectarianism, marked by exclusiveness (we might say 'religious snobbery'), suspicion, and an obsession for moral and doctrinal uniformity " or more understanding than the summing up, " A Puritan had to be either saint or sinner; he could not be both." A more serious caveat is the writer's failure to distinguish between different periods. While it may be true that " of 1,242 cases of fornication between 1620 and 1839 " " a chronological analysis would be misleading because of the scarcity of records in the early period", it is not surprising that the attitude of churches to members converted to other communions " varied considerably," when an example from 1772 is placed alongside another from 1659.

GEOFFREY F. NUTTALL.

Mortlake in the 17th Century and the History of its Congregational Church 1662-1950. By C. Marshall Rose. 142 pp. Printed privately. (Obtainable through Independent Press.) 8s. 6d.

The story of Dissent and Independency in Mortlake is a long, interesting and honourable one, and it is told by Mr. Marshall Rose who has read widely and uncovered some fascinating features. What is now East Sheen Congregational Church (and used to be called Sheen Vale Chapel) goes back, though with a hiatus, to the Ejection of 1662 and, as Mr. Rose shows, has contacts with the Mortlake branch of the Dutch Church at Austin Friars, London. By an anomaly of our religious history, the Dutch Church had permission to worship on English soil and was authorised to hold religious services in the Tapestry Works at Mortlake whereas English dissenters were deprived of any such privileges throughout most of the 17th century. There was nonconformity at Mortlake, recognised and illicit, from before the Ejection; its fluctuating fortunes are set against the social and national background, illuminated by biographical details of its supporters and narrated as far as 1950. The writer is to be congratulated on the diligence with which he has assembled his material, on the wide-range of his search for sources and on the interesting discoveries which he has made.

W. GORDON ROBINSON.

Elizabeth of Dijon. By H. URS VON BALTHASAR. 127 pp. Harvil Press. 12s. 6d. net.

Elizabeth of Dijon was a French girl born in 1880 who was considered mature enough at the age of fourteen to make a vow of perpetual virginity and yet not mature enough until she was twenty-one to enter a Carmelite nunnery. At the age of twenty-five she died. This book is a well-written account of what is called her 'teaching,' grouped under five headings—predestination, infinity, adoration, praise, and service. All of them are marked by certain not uncommon traits of Catholic piety (and even of some schools of Protestant piety)—an appearance of objectivity in the adoration of God who is beyond all that we can ask or think, with at the same time a riot of subjective interpretation. Any sort of comment on any passage of Scripture is allowable provided it does not conflict with orthodox doctrine. The author in his introduction almost admits as much, and he even uses the word 'unconvincing.'

A. VICTOR MURRAY.

Emil Brunner's Concept of Revelation. By PAUL KING JEWETT. 190 pp. James Clarke. 18s.

Professor Jewett has given us what, in the main, is an expository study of Brunner's idea of Revelation, though he has a section at the end of the book where he raises questions which Brunner fails to consider.

The contribution of Brunner to the idea of revelation is of great importance in modern theology. He stands for the rejection of the view that God reveals theological propositions to men through the Church, and I think can be said to advance upon the view that revelation is instead to be sought in divine action. From the point of view of Brunner, an event in history can be as serious a misconception of divine revelation as can the reception of a revealed theological truth. The essential thing for Brunner is that in revelation God establishes, on his own initiative, a personal relationship with men ; and it is only in this divine encounter that revelation can be said to take place. Brunner has borrowed this conception of an I-thou relationship from Martin Buber, who gave currency in modern theology to the distinction between an I-thou and an I-it relationship. To the world of things man can have, and rightly have, an I-it relationship ; but to the world of persons man can never rightly have an I-it relationship. I am only properly related to another man or woman when I encounter him or her as a living self, as a thou over against my I. God is a person, and therefore any religion and any theology which invites us to adopt a thing-like attitude to him betrays its own fundamental error. This error has been exhibited by both scholastic theology and modern rationalist theology. All this is very salutary for our modern age, but it leaves us somewhat in the dark, as Professor Jewett says, when we come to ask " What then is the place of reason in religion ? " Without wishing to question the value of the fundamental distinction that Brunner makes between things and persons, it seems doubtful whether we can assume that all discussions about persons in terms of reason are necessarily examples of treating persons as things ; or alternatively, even though we talk rightly about persons, in doing so we forsake the I-thou for the I-it relationship. The truth would seem to be that whether we like it or not, the insights that come to us in personal encounters, whether with other people or with God, can only be communicated to other men and women in language that bears the form of speech about an I-it relationship.

The conception of revelation which insists upon personal encounter as its medium and core has one paramount difficulty within the Christian religion. This consists in giving to Jesus Christ the central revelatory place which he has had in the Christian Church from its very beginning. How Jesus Christ is alive at the beginning of our era is of decisive importance for my personal encounter with God in the twentieth century. Brunner has his answer to this sort of problem, and he draws upon Kierkegaard to give it. Jesus Christ is unique, for he is the eternal entering into time and he can, therefore, be the contemporary not only of first century Apostles but of twentieth century disciples as well. Professor Jewett discusses these and other aspects of Emil Brunner's Spirit of Revelation and has his own shrewd criticisms to make. This is a valuable study of the work of one of the greatest modern theologians, and for anyone anxious to understand the intellectual and metaphysical implications of one branch of dialectical theology this book is surely required reading.

JOHN MARSH.

Martin Buber. The Life of Dialogue. By MAURICE S. FRIEDMAN. x + 310 pp. Routledge and Kegan Paul. 25s.

Martin Buber's place in the foremost rank of contemporary scholars makes praise of his work unseemly ; humble and truthful dialogue with it is the proper and more creative relationship. This living relationship is surely the root from which have sprung Professor Friedman's powers of compassion and clarity to mediate to us the mind and spirit of Buber. The account of Buber's spiritual pilgrimage and the comprehensive dealing with his many-sided intellectuality show that both the rational and pietistic streams of Hebrew life flow together into him where they reach their fullness. In him the schism between thought and action is removed, and he appears as a unified personality who creates out of a single ardour of the will. Buber's life and work emphasize the necessity for realizing the oneness of the world with God, while " the solidarity of all separate groups in the flaming battle for the becoming of one humanity is, in the present hour, the highest duty on earth." The book is well indexed and contains an extensive bibliography in which may be noted the works of Buber now to be read in English. It is to these, at least, that the author wishes us to turn with awareness and understanding such as he has shown ; and to thoughtful persons in our time, he could have given no more rewarding or fruitful directive. CONRAD BONIFAZI.

Caesar, the Beloved Enemy. M. A. C. WARREN. 94 pp. S.C.M. 4s.

Canon Warren has a well-stored mind and an observant eye ; and the Reinecker Lectures for 1955 are well documented from recent relevant literature and aptly illustrated from the many aspects of human life with which the author is acquainted. From three points of view the relation of Church and State is studied : firstly, there are some notes for a theology of imperialism ; secondly, a discussion of the Church in the Social Service State ; and thirdly, a discussion of the place of the missionary in an Asia and Africa in revolt against the West.

Dr. Warren is ready to admit that there could equally well be a study on the demonology of imperialism ; nevertheless, his argument is that there is a great deal to be said on the other side. Accordingly, he develops his argument with help from Niebuhr, Selwyn, Tillich and K. M. Panniker ; and the moral he wishes to point is that it is illegitimate to treat imperialism as an abstraction to be labelled infamous, since what is called for is a study of concrete illustrations of imperialism evaluated in relation to the purpose of God in history. That imperialism has played its positive part in the providential ordering of the world the author does not doubt ; and his argument is well worth pondering at a time when any stick is good enough to beat the British (or any other) Raj, and it is assumed that Russian or Western dominance is *necessarily* bad.

What part has the Church to play in the Welfare State, which to a large extent has taken over much of the charitable work for which the Church was hitherto responsible ? This is the theme of a particularly valuable part of the book, not least because it raises a fascinating and important issue about ecclesiastical as well as civil government. Dr. Warren fears that " in our generation the distinctive *trahision des clercs* is to be found at the point where the Church accedes to the contemporary fashion for concentrating power at the centre under the spurious appeal that it makes for efficiency " (p. 55). The author points this question to the great denominations and to the church unity movement: it can but be

hoped that those in high places will ponder well the issue raised. What comments does it lead us to make about recent Congregational history?

The book concludes with an equally fresh discussion of the question whether a missionary's foreignness is an advantage or a liability, which opens up important questions of missionary strategy. Altogether a most worth-while book, which raises the hope that when Dr. Warren's days as a missionary statesman are over there will be ample time left for him to write the big books he surely has it in his power to give us.

JOHN HUXTABLE.

Christian Social Ethics. By BERNARD J. COGGLE and JOHN P. K. BYRNES. vi + 178 pp. Epworth. 12s. 6d.

Any book about Christian social ethics must affirm the conviction that the realms of political and social life are under the dominion of God; and this the joint-authors do. They are Methodist ministers whose social witness has been woven into their pastoral ministry. Here they state an answer to the question: What does 'loving my neighbour' and 'bearing one another's burdens' really mean in the complexity of modern life? Their reply shows that Christian conduct must be regarded not so much as obedience to commands issued long ago, but rather as conformity to God's purpose as it is being worked out in present history.

From the organic nature of society, the importance of the individual and the nature of Christian love as defined in the Bible, they examine the responsibilities of home and family life and treat of the questions of production, distribution and consumption. From economics the study moves to politics and international relations. While the aim of politics is to provide conditions in which men may live as God's children, we must confess that in international relations, the largest international society, the Church, has not yet risen to its full height of duty and mission as the peacemaker of mankind. When confronting the claims of the World Church it is important to consider the power of a Church healed at its national frontiers as well as along its denominational boundaries.

Two concluding chapters discuss the use and abuse of leisure which is bound up with political necessities, consumers' choices and increased productivity. Consideration of its abuse is perhaps narrowly restricted to problems of alcoholism and gambling, but experience has doubtless shown them to be of immense practical importance. The book was designed for use by leaders of study-groups. It is readable and concise in style, and deserves the attention of all who seek a larger understanding both of their faith and the world in which it operates. CONRAD BONIFAZI.

East and West (Sir Edward Beatty Memorial Lecture 1954) by S. Radhakrishnan (Allen & Unwin, 6s.) comprises a series of three lectures given at McGill University. The first deals with the spirit of Eastern and especially Indian culture, of which no one is more qualified to speak than this great Indian philosopher. The second lecture, in two parts, deals with Western culture from the time of the early Greeks, with the stress on Christianity and its influence on Western thought and life. There is much here in a brief compass and, of necessity, it suffers from its brevity. The third lecture deals with Western influence on the East and the present conflict of Communism and Democracy. It closes with a section on Creative Religion, suggesting a synthesis of the best in East and West; but this

suffers from the weakness of any such synthesis in that what it gains in comprehensiveness it more than loses in distinctiveness.

The Fate of the Soul by Raymond Firth (Cambridge University Press, 2s. 6d.) is the Frazer Lecture for 1955, dealing with some primitive concepts concerning the continuity of life after death from the point of view of the social anthropologist. After certain generalizations, Mr. Firth, who is Professor of Anthropology at the University of London, goes on to deal in more detail with the ideas about the fate of the soul after death, as studied in an island community in Oceania. It is interesting to note that the pagan non-Christians there believe that there are separate heavens for married men, for married women, for bachelors and for spinsters; but visiting is allowed and the great occupation is dancing. The native Christian ideas of the fate of the soul are coloured by the older pagan ideas, a crucial point being the nature of the 'walking' of dead souls, which Mr. Firth interprets as indicating the structural strains of a mixed community. It is the state of the living society which determines the framework of ideas about the fate of the dead.

Recovery of Faith. By S. Radhakrishnan. 205 pp. Allen & Unwin. 12s. 6d., 6s. paper.

The profound knowledge and understanding of the religious faiths of the world, past and present, which is a particular characteristic of the great Indian philosopher, is amply revealed in this challenging book. Radhakrishnan believes that the greatest need of the world to-day, at the crisis of changing ages, is a spiritual reawakening, the recovery of a basic religious faith. This is man's deepest need. Out of the enduring spiritual expressions of man's long pilgrimage in this world, Radhakrishnan is convinced that we must achieve a religious outlook that will transcend individual religious differences. By re-examining the fundamentals of all religious belief, this book seeks to set forth the substance of this needed new faith.

The author's wide knowledge reveals itself on every page in discussions and quotations which make it a delight to read. But it should be read carefully and critically. Some quotations seem to be taken somewhat out of their context: cf. on Karl Barth and Anti-Semitism, p. 71. The Christian reader will also sense something of an anti-Christian bias or distortion: cf. p. 75. The Indian philosopher aims, however, at a transcendent unity of religions, not on an external level, but in an inward and spiritual way. This book will help the convinced Christian believer to grasp the essential religiousness of many who will not commit themselves to the exclusive claims of historic Christianity. H. V. Martin.

RELIGION

LIFE AND WORK

Christ and the Modern Opportunity. By CHARLES E. RAVEN. 88 pp. S.C.M. 8s. 6d.

In January 1955 Canon Raven conducted a Mission to the students of McGill University. His addresses were recorded and later printed. The result is this vivid book which preserves both the immediacy and the occasional raggedness of the spoken word. Those who have attended Canon Raven's lectures will hear the authentic tones of his voice, and will picture him striding up and down the room as was his custom.

The aim of these addresses is to demonstrate the relevance of the gospel to the modern world. Canon Raven shows, for instance, how the atonement has always been expressed in terms of the need of each generation. The 20th century is looking for a principle to integrate society. Christ can give us the sense of wholeness which the world needs. In his address on "Christ in a world of Science" Raven speaks of the shock given to orthodoxy by Darwin and his successors. That wave has spent its force, however, and a "Christian interpretation of the universe is immensely more plausible than 50 years ago." The picture of "creation in the making" in the eighth chapter of Romans is one "which we can take to our scientific friends and dare to commend to their attention."

This book brilliantly summarizes what the author has been teaching for a life-time. It should help many people to see the relevance of Christianity today.

How to Pray. By JEAN-NICHOLAS GROU, translated by Joseph Dalby. 154 pp. Clarke. 7s. 6d.

Père Grou was a French Jesuit who, having had to flee from Paris during the Revolution, spent the last eleven years of his life in England. During this period he wrote *The School of Jesus Christ* from which the chapters on prayer have been taken in order to make this present book.

Half the book is taken up with showing that it is God who teaches us to pray. It is, as St. Paul declares, the Holy Spirit who prays in us. Our part therefore is to respond to the leading of the Spirit, and to let Him have his way with us. I found particularly helpful the teaching about the prayer without ceasing which goes on in us when we are in the Spirit.

His criticism of the multiplicity of vocal prayers is interesting. He reminds us that God looks to the intention, and does not require full details of what we are praying about. It is enough that we mention the need. God understands, and will answer. (Would that all who take part in extempore prayer remembered this !)

The last third of the book consists of meditations upon the Lord's Prayer, which are full of wisdom. Altogether this is a book which can be commended both for its insight and practical value.

Alcoholism, its Psychology and Cure. By FREDERICK B. REA. 143 pp. Epworth. 10s. 6d.

I wish this book had been written years ago, for too often society has treated the drink-addict as an outcast rather than as a sick man in

desperate need of skilled treatment. Mr. Rea brings to his study of the causes of alcoholism a considerable knowledge of psychology and sociology, but after examining the factors which contribute to addiction he comes to the conclusion that there is no one cause for it. He describes the work of 'Alcoholics Anonymous' at some length, and sees in its success one of the most hopeful chances of cure for the alcoholic today. Those who know members of this society will echo his approval of its methods and aims.

Mr. Rea's plea for a new approach to the problem of alcoholism will surely find a response in the Church and in the welfare services of the country.

Those who run Youth Clubs will find useful material for epilogues in **Prayer-Time with Youth** by Leonard P. Barnett (Epworth) (no price stated), in which thirty orders of service have been printed.

Brother of the Red Hand by Reginald Woods (Salvationist Publishing, etc. 2s. 6d.) is a thriller. It tells the tale of Darkie Hutton, ex-convict, who was converted at a Salvation Army meeting in Yorkshire. It could stand on the shelf next to Harold Begbie's **Broken Earthenware** as another story of a miracle of grace.

Sex Problems and Personal Relationships, by E. Parkinson Smith and A. Graham Ikin. 149 pp. Heinemann. 10s.

Right from the Start, by E. R. Matthews. pp. 60. Rockliff. 6s. 6d.

The writing of books on sex is no longer the monopoly of the pornographer or the 'advanced.' Christian thinkers have realized that as one of the strongest driving forces in human personality sex must be given its rightful place in a full life.

The authors of the first of these two books are already well known for their studies of marriage and of spiritual healing respectively. They now bring their many-sided knowledge of the body and mind of man to show the part played by sex in human relationships.

I am glad to see that the authors have faced honestly the question of the use of contraceptives in marriage. There are still some Christians who think of all sexual intercourse as a gratification of lust except when its end is the begetting of children. Mr. Smith is surely right when he says that intercourse may be a "spiritual and sacramental act." There is much of value in this book, but the chapter on the 'mixed' marriage struck me as being particularly wise. Anyone concerned about achieving a balanced life will profit by reading this book.

The second of these books answers in simple language the child's question—"Where do babies come from?" A child of twelve could read it with interest and pleasure. Numerous photographs and diagrams illustrate the text. The author is a Christian doctor who has had a wide experience of lecturing to children of eleven years and over in schools throughout the country. Many a parent who has been embarrassed by his child's curiosity will wish that this book had been published long ago. These are two most useful books.

Christian Focus, by A. R. Wallace. 160 pp. Hodder & Stoughton. 10s. 6d.

This is an ambitious book. The Dean of Exeter has attempted to give a Christian interpretation to Economics, History, Politics, Education,

Marriage, and the Administration of Justice—all in the space of 160 pages. Inevitably he is tempted into some very sweeping generalizations. He sometimes sounds like God's Englishman looking with satisfaction upon his own country's institutions and contrasting them favourably with those of lesser breeds. Burma, Egypt and Malaya, to name but three of the countries he mentions, will hardly have thought of their independence as a "freeing themselves from Mother Britain's apron-strings."

The Dean is at his best when writing about the central things of the Christian faith. He sees that one reason for the difficulty of propagating Christianity is that "Christ is not a popular figure." The majority are still offended by his claim for their complete allegiance.

There is much of value in this book, but it would have succeeded better if it had attempted less.

New Testament Christianity, by J. B. Phillips. 123 pp. Hodder & Stoughton. 10s. 6d.

Mr. Phillips has lived for 14 years with the Greek New Testament in order to make his well-known translations of the Gospels, Acts and Epistles. His travail with linguistic questions has not prevented him from feeling the life behind the words. On the contrary he has become more keenly aware of the Holy Spirit moving in the early Church. The result is that he has written a book which should prove a tonic for drooping Christians. He urges the need to recapture what he calls the 'Faith-faculty,' that is, the willingness to expect great things from God. How rightly he remarks that many Christians are always on the defensive, as though God had used up all his powers long ago! He shows how faith brings men into a new contact with God in Christ, from which spring hope and love. This book is as exhilarating as a keen breeze off the sea.

The Beloved Captain, by Donald Hankey. Edited by Ronald Selby Wright. 127 pp. Geoffrey Bles. 9s. 6d.

It is a good many years since Donald Hankey's *A Student in Arms* came my way and arrested me by its sincerity and vividness. The minister of the Canongate Church, Edinburgh, has now made a selection from these essays written during the first World War, and has published them with some notes of his own. What strikes me again about them is their broad humanity. Donald Hankey was a man to whom love to God and his fellows gave a deep understanding of others. He does not gloss over the evil nature of war, but he glories in the courage and chivalry which it reveals in the ordinary man. The picture of Ronald Hardy, the 'beloved captain,' still stands as that of a chevalier "sans peur et sans reproche."

Charles Haig.

Through the Ages: the Story of the Christian Church. Vol. I. From the Beginning to the Reformation. 185 pp. Vol. II. From the Reformation to the Present Day. 155 pp. By F. E. Barker. Church Information Board. 12s. 6d. each volume.

This work was produced by an Anglican Rector in order to give wider usefulness to courses of study given to his own young people. It is sad that he did not live to see his work published, and his untimely death may excuse a few errors of detail and quotation which he might have corrected in the final proofs. But the general plan of the book is good, and it provides a very useful survey in short compass of the history of the Church. The bias is admittedly Anglican, but the author has tried to be fair both to

Romans and to Free Churchmen. The early period is the least satisfactory. It is very sketchy, and the author does not seem to proceed with assured tread. From the Middle Ages to the present day is very well done, and may certainly be commended to young people of the Free as well as of the State Church. But here also there are some surprising omissions. Dr. Livingstone is given 22 lines, but without mention of his connection with the L.M.S. ! The books are well produced, contain about 40 good plates, adequate indexes, and a useful bibliography. A. R. Vine.

Christian Hymns. By Kenneth L. Parry. 124 pp. S.C.M. 8s. 6d.

Mr. Parry's wide knowledge of hymnology, his theological and ecumenical concerns, and his spiritual insight, are such that a talk from him on hymns is sure to be worth hearing. And it is as a talk—an extended (and sometimes breathless) talk—that this book should be read. Approach it as a book, on the other hand, and it is scarcely readable, the reason being, at a guess, that the publishers set him a task impossible to perform in the space they made available. The writer's main plan was to take hymns dealing with the major themes and doctrines of the Christian faith and so order them as to show the Church's movement of thought through the centuries. His chief conclusions are that the movement, as reflected in hymns, represents little fundamental change, and that our hymns reveal an essential unity of the churches in their faith—a unity which "must find expression in that visible unity of the Church for which so many are striving and praying today." There is one serious blemish. It is hard to believe the book was proof-read. Besides the printer's errors that usually appear in a proof, names are misspelt and lines misquoted. There are at least eighteen wrong hymn references, fourteen wrong dates, and two wrong scripture references. What a pity. Yet the mind is consoled by the hymn-tune endearingly named 'Little Conrad.'

E. R. Micklem.

The Country Parson, and Selected Poems. By George Herbert. 126 pp. S.C.M. 8s. 6d.

The S.C.M. Press, justly famed for its enterprise in the cause of Christian literacy, excels itself in 'A Treasury of Sacred Books,' to which this selection of George Herbert is the latest addition. We have here, beautifully presented, the whole of *The Country Parson* (sometimes known as *A Priest to the Temple*) and 27 of the poems. A discreet footnote here and there, supplied by the editor (Dr. Hugh Martin), helps the reader round the occasional verbal hazard, but there are no more of these than reading for pleasure demands, and they make their contribution to a book than which there could be no better introduction to George Herbert. What abounding felicity is here, what brave imagination in the poetry, what unpretentious sanity in the pastoral discourse ! For me, there can never be too much George Herbert in the world, and it is to be hoped that through this precious and friendly book many will be, to their lasting gratitude, introduced to him for the first time. This struck me, a seasoned Herbert reader, afresh on reading the book: the strange and powerful juxtaposition " King of glory, King of peace," which comes in the first line of two poems, and also in chapter 34 of the discourse : " There is a double state of a Christian even in this life : the one military, the other peaceable . . . These two states were in our Saviour."

Erik Routley.

A Companion to the Communion Service. By William Robinson. 56 pp. Berean Press. 5s.

This purports to be a reprint of the book originally published by the Oxford University Press in 1942, and (apart from a few misprints) so it is, except that one word is added to the Preface and a post-Communion prayer by Walsham How and the Nunc Dimittis are left out. Its reappearance is very welcome, for there is no manual of preparation for the Communion in our Reformed tradition to touch it. That it has not the Congregational churches as its background, and consequently sometimes presupposes practices unfamiliar to us, is neither here nor there. What Principal Robinson has to say remains relevant even where there is not complete identity of procedure. On pp. 38-44 we are taken through the Communion Service (which is, of course, the full service of Word and Sacrament), so that its whole shape and movement is made clear and we see it as a kind of spiritual pilgrimage. Each stage of the service is described, each stage of the journey pictured, in terms of the Gospel story. This is movingly and profitably done, but it would be a mistake, perhaps, to interpret the 'moments' of the service always and exclusively as here set forth. The book concludes with valuable extracts from the teaching of Calvin and other Reformed divines on the Lord's Supper.

E. R. Micklem.

Into God. An Exercise in Contemplation. By R. G. Coulson. 175 pp. John Murray. 9s. 6d.

Experiments in meditation are taking place in Britain, says Mr. Coulson, of which no branch of the Christian Church has so far taken formal notice. This churchly disregard of the growing interest in mysticism may have turned the minds of many contemplatives towards Eastern sources of inspiration, and some groups of seekers are operating without theological guidance, outside the Church. The book aims, therefore, to provide these seekers with systematic biblical help, and to supply their theological lack. The way into God, suggested here for people inside and outside the Church, does not envisage cloistered seclusion, but devoted and disciplined daily contemplation by men and women *in the world*, beginning with Christ's words concerning divine peace, joy, power, wisdom, love and truth. A passage about the grace of the Sacraments reveals a robust faith which, though grace be given, asserts that it cannot be received until we believe that we *have* received it. This way into union with God is Protestant, evangelical and practical. It makes great literal use of the Bible and draws preponderantly upon the Johannine writings. It calls men to be reconciled to God in Jesus Christ. Its disciplines and insights are set within the framework of national, religious and workaday life in our country.

The Handmaid of the Lord. By Adrienne von Speyr. Translated by Alexander Dru. 174 pp. Harvill. 16s.

"As long as she was alive there was no cult of Mary in the Church; she lived withdrawn and almost forgotten . . . It was not until she was dead, until her whole life had been utterly and completely sacrificed, that the light began to shine from beyond, and the irresistible light of her existence broke through." Thus the teaching which runs from the Immaculate Conception to the Assumption is a response to what is regarded as divine revelation.

Adrienne von Speyr is a lay theologian; her work reflects long and deep

meditation upon the mission of our Lord's mother, and upon her relationship to the Incarnation and the life of the Church. The larger part of the book dwells upon the references to Mary in the Gospels and to her presence in the early Church ; the thread of all her actions, and therefore a recurrent theme, is Mary's assent, her complete openness of spirit, to God's will and purpose for her. She is the prototype of Christian obedience, but the Protestant reader may feel that the qualities attributed to Christ are simply read back into the character of Mary, and that therefore his devotional life has not necessarily been impoverished in the absence of Marian revelation. But whatever protest the cult of the Virgin Mary may raise in our midst, this sensitively written book, bearing the marks of a fine, contemplative spirit, can hardly fail to extend the frontiers of our sympathy and understanding. CONRAD BONIFAZI.

Paul Schneider : Pastor of Buchenwald. By E. H. ROBERTSON. 128 pp. S.C.M. Press. 8s. 6d.

Paul Schneider, a son of the manse, was a German Protestant (Reformed) pastor destined to minister to village congregations. He did not, like Niemoeller, acquire world-fame. He was not a man of academic distinction like Bonhoeffer, who was also done to death by the Nazis, nor was he of philosophical turn of mind as was Helmuth Gollwitzer, who endured imprisonment in Russia and described his experiences and became a professor at Bonn. Paul Schneider was just an ordinary pastor, faithful and undistinguished. In this little book, which E. H. Robertson has freely translated and adapted from the biography, amplified by letters from prison and correspondence with his wife, we are given the simple, moving story of his ministry, his imprisonment by the Gestapo at Coblenz, and his last incarceration at Buchenwald from which he did not return. If ever a man was aware of divine guidance in the darkness of the Third Reich, it was he. Bullying and torture failed to break his spirit, and he was killed, or died, on July 21, 1939, aged forty-two. I wish the book had been more substantial, for it would have been instructive, for example, to know what kind of ministry the 'preacher of Buchenwald' was able to exercise among his fellow-prisoners. But of this there is no indication. Still, this is one more of the books of Christian martyrdom, and it is good to be reminded, even though the system which killed Schneider has been swept away, that our time has its martyrs. And we should not forget the fate of Christians in East Germany.

The Faith and Modern Error. By HARRY BLAMIRES. 145 pp. S.P.C.K. 15s.

Mr. Harry Blamires' sixth and most recent book is nothing if not lucid, stimulating, challenging, and (to liberals) antagonizing—which is a good reason for reading it. The problem to which he addresses himself is the reverse of the usual one of how to make Christianity intelligible to the modern mind : it is that of keeping the Christian Message uncorrupted by twentieth century habits of thought which are hostile to it. The masses, he contends, are indifferent to the Christian faith because they are unaware of the challenge of finitude. The real character of the Gospel is perverted and its content evaded, even by the church. It is supernatural, and the 'shocking fact' of its emasculation is disclosed when its preaching does not refer to baptism, grace, regeneration, Incarnation, Atonement, contrition, and so on. Mr. Blamires, who, I gather, is an Anglican layman, wants a full, undiluted, unliberalised doctrinal Christianity, and (I am pleased to

see) will have no truck with the modern heresy that the Church fails because it does not speak the tongue of the man in the street, a cliché of which one hears more than enough. The man in the street has no difficulty in learning the language of technology and other specialized fields. Yet though it is agreed that Christianity is of supernatural revelation, it does not follow that all its allegedly supernatural manifestations are to be accepted as they stand. Mr. Blamires has no use for liberalism and modernism, which he considers to be obsolete. The chapter on "The Language of Religious Thought" is admirable. Like Edwin Lewis' *A Christian Manifesto*, written in 1934, which it in some ways resembles, this book should be read by all who are likely to disagree with it.

GERAINT V. JONES.

In "The Friendly Series" (Epworth Press, paper, 2s. 6d.) H. L. Gee has two new titles, **One Fine Day** and **On My Way.** These are most attractively produced booklets of a dozen or so pleasant essays.

The Next Fifty Years by Maurice Creasey and Harold Loukes (Friends Home Service Committee, paper, 1s. 6d.) consists of four addresses, two on the significance of J. Wilhelm Rowntree, who set up the York Friends Service Committee in 1905 (hence our title), and two on 'God Speaking to Us' and 'God Speaking through Us.' The whole is a challenge to Quakerism to re-emphasize its Biblical and Christian basis, to view appreciatively other forms of worship and to work out a method of evangelism.

Of equal interest is **Quakers and the Religious Quest,** the Swarthmore Lecture for 1956 by Edgar G. Dunstan (Allen & Unwin, paper, 4s. 6d.; cloth, 6s.). This, again, re-emphasizes the Christian tradition from which the Quaker witness took its origin. It attempts to place Quakerism in the Christian family of churches and to seek to discern its specific responses to the challenges of our time.

White Unto Harvest, by Elsie D. Chamberlain (Independent Press, paper, 9d.) is the Chairman's Address for 1956. The theme is that these are great times in the history of the Church and that the need of the world for the Church's Gospel is more plain than ever. A wide-ranging survey took in many matters. The staccato style makes the thread of the Address not easy to follow, but its manifest sincerity and urgency repay the effort demanded. What would the psychologist say about the seven question-marks omitted on pp. 7, 14, 15, 16, 17(2), 20?

Told to Burmese Children (Epworth Press, 6s.) by Maurice Russell is delightfully fresh. It is a collection of stories, of the Aesop's Fables variety, told with fine point and humour. But readers should not be deceived: this is not a volume of Children's Addresses!

Festivals and Saints' Days (Epworth Press, 8s. 6d.) by J. E. Rattenbury is another volume of studies and sermons for the Christian Year. It covers that rather featureless stretch between Trinity and Advent. It is full of interest and suggestion, although it is necessarily somewhat slighter than its two predecessors.

Adventures in International Friendship (Independent Press, paper, 9d.) is a useful pamphlet by Mr. E. A. Beaton of Streatham Congregational Church giving an account of what has been done through that Church to

promote international friendship during 25 years. This is a study in peacemaking and it answers the oft-repeated question, " Well, what can we do about it ? "

The Treasurer and Church Finance (Independent Press, paper, 1s.) by J. B. Gotts is an excellent manual, full of sage, practical advice. It contains the answer to almost every possible question about the work of a Church Treasurer, and a copy ought to be in every Deacons' Vestry.

Aspects of the Cross is a reprint of a 'Lift Up Your Hearts' series of talks by Bishop J. W. C. Wand (Independent Press, 1s.).

The Hope of Glory (Independent Press, paper, 1s. 6d.) is the Drew Lecture on Immortality given by Dr. H. Lovell Cocks. Here is that blend of scholarship, shrewd humanity and living faith which we have come to expect from the Principal of Western College. Those who study this utterance, as it deserves to be studied, will be grateful for its Christian reassurance.

Winning the People for Christ (Carey Kingsgate Press, paper, 2s.) by L. R. Misselbrook, gives an account of yet one more experiment in evangelism, made by a Baptist Church in Watford. Its value lies in the exact detail with which the various steps in this rewarding campaign are set out.

Feed My Shepherds (*The British Weekly*, paper, 6d.) is a reprint of some special articles contributed to *The British Weekly* by Dr. N. Micklem on the subject of ministerial stipends in the Free Churches in this country. One could argue about the precise meaning of the many figures given in this 16 pp. pamphlet. But, in spite of that, the assured conclusion emerges that for the status they nominally hold and for the work they are expected to do the majority of ministers are grievously underpaid to the point of lowering their efficiency. Any layman who reads this pamphlet will, I think, admit that. But is there nothing that the ministry can do? Are the strong prepared to help the weak by asking for (a) a uniform rate of stipend for all recognized ministers, (b) increments for years of service, (c) children's allowances, (d) a sound contributory superannuation scheme ? There are things that ministers could do to help each other which might speak eloquently in a world in which so many are only out to help themselves.

All that Jesus Began (Independent Press, 7s. 6d.) by R. H. Copestake is a deceptively simple book. There has more gone to the writing of it and there is more may come of the reading of it than at first appears. The book falls into three parts : an account of the ministry and message of Jesus Christ ; an account of the beginning and growth of the Church ; an exposition of the Church's gospel. A concluding chapter faces the reader with a personal challenge. This is an excellent book to give to the intelligent enquirer.

The Church under the Cross (The Highway Press, 8s. 6d.) is a book written for the Church Missionary Society by J. B. Phillips. No one today has a more vivid sense of the adventurous life of a pioneer church than the man who coined the title " The Young Church in Action." He is clearly at home in describing for us the out-reach of the Church today.

There is no sentimentalizing of the picture. It is set down faithfully with its gains and losses, its problems—not least of which is the woeful ignorance of the 'static' Church back at home. A valuable part of the book is the full quotations from reports of those serving overseas.

JOHN WILDING.

They Came to a Stable. By A. STANLEY BROWN. 31 pp. Independent Press. 1s. 6d.

This play has shown its popularity in that it has gone into its second edition. News of a caravan of particular magnificence has brought three Bethlehem children out to look for its passing. They meet the three pages of The Wise Men, who tell them something of their masters' mysterious journey. That night the children with their mother go to the stable, meeting the shepherds who tell of their hill-side experience. In the final scene the shepherds, the Wise Men and the children all make their own gifts to the Christ child. The reality and freshness of the children, the sincerity, ease and poetry of the dialogue and the moving scene in the stable make this an excellent play. There are four simple settings. The cast is six men, two women, five boys, one girl, and a chorus of Angels.

The timely timelessness of the Incarnation is also portrayed in this verse play, **The Camp**, by John Ferguson (Epworth, 1s.). The scene is an overcrowded refugee camp to which Jussuf and Maria come having escaped across the frontier. By the use of three gypsy crystal-gazers, both the forth-telling of Christ in the Old Testament and the New Testament story of His life and death and resurrection is told. The whole is linked with the transcendent immanence of God. He is the Hope of the refugee and challenges the Church to its task.

The story of Abraham and Isaac is retold in **Moment of God** by Robert Duce (Independent Press, 1s. 6d.). The initial reason for the sacrifice of Isaac is a demand by the Canaanites as propitiation to their gods. Abraham argues against such paganism but becomes unwillingly willing, when he conceives of the sacrifice of Isaac as an offering for the sins of the people. The portrayal of the characters is extremely well done, as is also the tension and conflict in the heart of Abraham and Sarah.

JASON S. WRIGHT.

Unto us a Child is Born (Independent Press, 6d.) is a dramatized act of Christmas devotion devised by Robert Duce. It tells the Nativity story in a setting of worship, requires twenty-five participants, and can be rendered as simply or elaborately as circumstances require.

Television and Religion by Colin Beale (Religious Education Press, 1s.) provides a factual and balanced discussion of an urgent contemporary problem.

Messrs. Frederick Warne & Co. of Chandos House, London, W.C.2, have produced a wall-strip or frieze depicting scenes from the early life of Jesus Christ. The colouring and design is pleasing, and the strip can be commended for church, school or home, and would appeal to children from primary to 'teens. The design repeats in runs of 10 feet, made up of strips A, B and C at 1s. 9d. each.

MISCELLANEA

Russian Holiday. By ALLAN CHAPPELOW. 190 pp. Harrap. 18s.

This book is just what it says it is : an account of a holiday in Russia. Indeed, it is pleasant to read a book about Russia which has no political tendentiousness in one direction or the other. The author, a student of London University and Trinity College, Cambridge, tells us that he voted Liberal in the last three elections, which may, for some of us, be a recommendation. He describes what he saw in Moscow, Georgia, the Caucasus, on the Volga and the Don, in Leningrad, Stalingrad, and elsewhere, together with a party of exchange students whose opposite numbers from Russia visited England via Prague. Some of the main features of Russian sightseeing—the Moscow Metro, the Zagorsk Monastery, the University of Moscow—are becoming increasingly familiar to us through accounts of Russian visits. Nevertheless, the many things seen and heard by Mr. Chappelow, accurately described, as far as can be discerned by one who has not been to Russia, form entertaining and fresh reading. The general picture of life in the USSR which he gives is a happy and attractive one. True, it has its drab side, but it is not as drab as some visitors have made it out to be. In a recent article Miss Anne Scott-James complained about the shapeless fashions of the Moscow women ; and in order to shock them she went out walking in Moscow " wearing a garden-party dress, a lot of jewellery and a meringue hat with a rose which would have looked overdressed in Bond Street, let alone in the Red Square." And although she is a head taller than the average Russian woman, and very thin, no one paid the slightest attention to her. No wonder. The Russians were probably too polite to show any interest in such an apparition, Mr. Chappelow saw a proportion of well-dressed women, and Tanya and Svetlana he described as respectively 'the soul of elegance' and 'chic.' Some of the women, too, our author found very beautiful. But on the whole they are not obsessed with sex. Most of them are sturdy and Amazonian. Incidentally, Mr. Chappelow did not see any prostitutes ; nor were cats, dogs, or bicycles in evidence. Nor were there any juke-boxes, pin-tables, or football pools, and the Russian authorities have done much to reduce the amount of drunkenness, which was at one time a problem. On the whole the writer regards Russia as containing much paradox, anachronism, and enigma. The people are friendly; they work hard, especially in rebuilding devastated cities, and they did not force their opinions on the visitors. One of the most commendable things in this entertaining book is the forty-eight pages of photographs taken by the author.

GERAINT V. JONES.

A Primer of Freudian Philosophy. By CALVIN S. HALL. 137 pp. Allen & Unwin. 13s. 6d.

If psychology is not to remain a group of substantially unrelated disciplines, then the truths made known in the course of psychotherapy must be integrated into general psychology. Professor Hall has attempted to do this for the work of Sigmund Freud. He says of his work : " This primer is purely expository. I have not attempted to evaluate or criticize Freud's theories or to examine them in comparison with other theories, because I feel that one should thoroughly understand something before his

criticisms will be of much value. One is dismayed by the prevalence of criticism based upon incomplete understanding." Professor Hall is well aware of the historical development of Freud's thought and takes adequate account of this in his exposition. If any reader wants to know what Freud thought, expressed with great lucidity in a short space, here it is. We may marvel at Professor Hall's restraint in introducing no word of criticism, though this would be alien to his purpose; but it is possible, in view of his panegyric on p. 14, that he has no substantial criticism to make. Nevertheless, for its purpose the book is very useful.

H. CUNLIFFE-JONES.

Indomitable Friend. The Life of Corder Catchpool, 1883-1952. By WILLIAM R. HUGHES. 236 pp. Allen and Unwin. 12s. 6d.

It would be hard to find a better exemplar than Corder Catchpool of the Quaker virtues of sincerity, courage, persistence and hard work on behalf of the poor and the oppressed and in the cause of peace. After serving for two years as an ambulance worker in the First World War, Catchpool became convinced that he was refitting men for the firing line rather than relieving suffering. He therefore resigned and spent the next two years in various prisons. Much of his time between the wars was passed in Germany, Austria, Lithuania and Czechoslovakia in assisting the Jews and other victims of Nazi persecution and in working generally for peace. In the Second War he was the most active member of the Bombing Restriction Committee and later served for four years as treasurer of the Peace Pledge Union.

Catchpool was a great lover of the mountains, especially the Alps, which he came to know intimately from end to end. Mr. Hughes' last chapter describes in moving detail Catchpool's ascent, at the age of 69, of Monte Rosa, the last great peak till then unconquered. With his wife and a guide he reached the summit, but on the return journey in bad weather collapsed and died from exposure and exhaustion. This sympathetic biography of a much-loving and much-loved man contains two portraits but lacks an index. P. A. SPALDING.

The Epworth Greetings Calendar for 1957 continues a worthy tradition. Here, selected by Dr. Alan Kaye, we have a verse of Scripture a quotation and a prayer with the calendar for each month, and above all this a well reproduced picture of English scenery. Most of the pictures this time are of rivers, lakes or other water themes, and very lovely they are. Published by Epworth at 3s.

PERIODICAL PUBLICATIONS

Hibbert Journal (July) includes 'Philosophical Analysis' by Bertrand Russell, an important criticism of present-day philosophy; 'Persons and Funerals: What do Person Words Mean?' by Prof. I. T. Ramsey; 'Christianity and the Faith of the Coming World Civilization' by Prof. W. E. Hocking; 'Voltaire' by Dr. S. H. Mellone; 'The De-eschatologising of Christian Doctrine' by Prof. S. G. F. Brandon.

London Quarterly and Holborn Review (July) includes articles on Spiritual Healing by Prof. E. S. Waterhouse, H. C. Robins, Rev. John Crowlesmith, Rev. Erastus Evans, Rev. P. H. W. Grubb, Dr. J. Burnett Rae; 'Gotama Buddha' by Rev. Chas. H. S. Ward.

International Review of Missions (July) includes 'African Separatist Churches' by Dr. J. W. C. Dougall; 'African Christian Marriage' by Rev. Ernest Gray; 'Medical Missions at the Crossroads' by Dr. Stanley G. Browne; 'The All-Africa Lutheran Conference at Marangu' by Rev. Paul D. Fueter; 'The Lutheran Church in New Guinea' by Dr. Georg F. Vicedom; 'The Problem of Adaptation and Communication' by Prof. J. H. Bavinck; 'Visual Aids and the Communication of the Gospel' by Rev. Denys Saunders; 'A Virgin and Child from Mediaeval China' by Prof. John Foster.

Expository Times (May) includes 'Typology' by Dr. Austin Farrer; 'A Study of the Doctrine in the Pentateuch' by Dr. J. D. W. Watts. (July) 'The Transfiguration' by Prof. G. B. Caird; 'The Servant of the Lord' by Dr. Curt Lindhagen; 'Bultmann and the Liberal Theology, II' by Rev. G. V. Jones; 'The Queen's Bible' by K. L. Carrick Smith.

Church Quarterly Review (July-Sept.) includes 'A Key to all Mythologies' by Rev. Ulrich Simon; 'John Evelyn and His Diary' by Canon Chas. Smyth; 'The Death of Kierkegaard' by Dr. T. H. Croxall; 'Is Society Redeemable?' by Maurice Reckitt; 'History and Religion' by Dr. P. Muntz; 'George Crabbe's Theology' by Arthur Pollard; 'Close and College' (author unknown).

Friends' Quarterly (July) includes 'The Essence of Quakerism' by Gerardina van Dalfsen; 'Friends and the United Nations' by Sydney D. Bailey; 'The Meaning of "Truth" among Early Friends' by Richard K. Ullmann.

Christian News-Letter (July) includes 'Arab Nationalism and Christian Patience' by Sir John Glubb; 'Do we like the Death Penalty' by Sir Walter Moberley; 'Politics ought to be Dull' by T. E. Utley; 'Whither South Africa?' by Rev. E. H. Robertson.

Evangelical Review (July-Sept.) includes 'Rousseau and the Bible' by Dr. J. R. Burne; 'Two Problems in Ezekiel' by Dane Gordon; 'Egyptian Methods of Writing History' by Dr. Constant de Witt.

Theology (May) includes 'The Indispensability of Q' by Rev. W. H. Blythe Martin; 'What is Marriage?' by Rev. E. P. Field; 'Marriage and Divorce in the Church of Scotland' by Prof. W. S. Tindal. (June) 'The Debate over Universals' by M. H. Carré; 'Was Luther a Nominalist?' by Prof. Bengt Haegglund. (July) 'Shears in the Vineyard' by Rev. Frank Bennett; 'Archb. Davidson and the Church' by Dr. J. R. H. Moorman; 'Towards the Anglican Doctrine of Vocation' by Rev. F. Bussby.

Religion in Education (Summer) includes 'The Interpretation of the Bible' by Dr. W. Lillie; 'The Strategy of Bible Teaching' by Rev. Edwin Cox; 'Teaching the Old Testament' by Rev. E. D. C. Stanford.

Yale Review (Summer) includes 'Legislative-Executive Relations' by Dean Acheson; 'The French Army' by Ed. L. Katzenbach; 'The Liberty of the Prison' by Ian Watt; 'Macbeth: the Anatomy of Loss' by Robert Pack; 'Leadership in Local Government' by Stephen K. Bailey.

Theology Today (July) includes 'Tradition as an Ecumenical Problem' by Rev. J. Robert Nelson; 'Ecumenics and the Churches in North America' by Theo. A. Gill; 'A New Day for Protestantism' by Prof. Nels Ferré.

Harvard Theological Review (April) includes 'The Original Form of the Pauline Collection' by Jack Finegan; 'Eusebius and the Gospel Text of Caesarea' by D. S. Wallace-Hadrill; 'The Roman Synod of Dec. 800' by Luitpold Wallach.

Baptist Quarterly (July) includes 'P. T. Thomson: Pioneer' by Dr. M. E. Aubrey; 'Who were the Baptists?' by Dr. Winthrop S. Hudson; 'Early Religious Influences in Sierra Leone' by Rev. F. W. Butt-Thompson.

J.M.P.